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THE

Protestant Magazine ;

OR,

CHRISTIAN TREASURY.

DESIGNED TO

ENCOURAGE A PERFECT KNOWLEDGE

OF
THE PROTESTANT RELIGION.

By several eminent DIVINES, of various Denominations, assisted
by many private GENTLEMEN.

L O N D O N :

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For the PROTESTANT MAGAZINE

THE

PROTESTANT MAGAZINE,

FOR JULY 1, 1781.

INTRODUCTION.

THERE perhaps never was a time which called louder upon Protestants, to exert themselves in a firm, spirited, constitutional manner, in support of their religious Priviledges, (which they are bound by every tie to transmit to their posterity inviolate) than the present, when Popery is tolerated by Law, and the insidious attempts of Papists, to subvert the establishment of Church and State, are licensed by a British Senate.

Every attempt in support of the Protestant Interest is certainly laudable, as it must tend to the establishment of the present Royal Family on the Throne, and the more universal spread of the Doctrines of that Holy Religion.

Induced by these motives, and impressed with a lively sense of the alarming Progress of Popery, we have undertaken this work, in which we propose, through the Divine Blessing, to shew the amazing contrast between the principles of that horrid profession, and the temper of true Protestantism.

For the PROTESTANT MAGAZINE.

As a Prelude to the Account of the Business done in the Protestant Associations, it may not be improper to give a brief and concise History of them from their first Rise to the present Period.

B RITONS need not be told, that on May 14, 1778, Sir George Savile moved for leave to bring in a Bill for repealing certain penalties and disabilities, provided in an Act of William III. intituled, "An Act to prevent the further Growth of Popery." He stated, his view in proposing a repeal of the Penal Laws against Papists, was to assert and vindicate the honour and principles of the Protestant Religion. That, if persecution had been lawful, the Protestant Religion would never have had an existence. The Act he meant to repeal indeed, had not been often regularly put in execution, but sometimes it had, and he had heard that a number of the Papists now lived under the greatest terror in consequence of it. He then proceeded to state what good peaceable, loyal subjects the Papists were; that their nature was entirely changed; and that Popery was not, as heretofore, inimical to good government. The motion was seconded and supported by Mr. Dunning, who went upon a legal description of the objects, and past operation of the Bill intended to be repealed, to shew the cruelty of the penalties there enacted.

In short, this Act, An Act to Tolerate Popery in a Protestant Country, was hurried through both Houses, and received the Royal assent (May 28, the same year) before any opposition could be formed against it.

But his Majesty's North British subjects had time to exert themselves in keeping that toleration out of Scotland, which had been granted in England. They knew the effects of Popery getting the upper hand, in a country where the constitution was founded upon Revolution principles. They formed an Association, of which they chose the Right Honourable Lord GEORGE GORDON Preses. They proceeded in a firm, spirited, constitutional manner. They petitioned Parliament, and had the Petition granted, "That the Laws for Scotland, respecting Papists, should remain as they were before." They still continue an associated body, have a numerous and respectable Committee of Correspondence, Secretary, Treasurer, and other officers, which meet at Edinburgh from time to time to transact public business.

So

So good an example, set by the Protestants of Scotland, was soon followed by a large number of English Protestants, who were sensible of the danger that must of necessity be brought on that State where Popery was tolerated, as they knew Papists wanted nothing but the power to subvert the constitution, and make Smithfield once more a field of blood. Excited by the love of their King, Country, and Religion, they associated (first in London) to support the House of Hanover on the Throne, and keep a watchful eye over the Papists. As a means of which, they resolved to petition the Legislature for the Repeal of that Law which struck at their Privileges, Religious and Civil. They also resolved to invite the Right Honourable Lord George Gordon to become their President. Which invitation his Lordship was pleased to accept, and afterwards frequently met them.

At their last meeting, May 29, 1780, they unanimously resolved to adjourn that meeting to Friday, June the 2d, in St. George's Fields, to consider of the most prudent and respectable method of presenting their Petition. On June the 2d they accordingly met in St. George's Fields, and from thence peaceably proceeded to the House of Commons, where their Petition was delivered to their President and presented. After which the Protestant Associators returned to their respective habitations.

But Papists had not been idle; they had met to consider of the most likely and probable methods of defeating the object of the Petition; and agreed, that to perpetrate acts of violence and rebellion, and cast the stigma on the Protestant Association, was most likely to answer the purpose. This plan they put in execution; they assembled round both Houses of Parliament, and committed depredations, long before the Protestant Petitioners reached Westminster. To them the Lords and Commons must place their imprisonment and ill treatment. To them foreign Princes must place the destruction of the chapels of their Representatives; and Papists the burning and destroying of their houses. In short, Papists were seen burning and destroying the habitations of some of the most trusty Sons of Holy Mother Church.

Not content with this, the noble President of the Protestant Association must suffer for their acts of rebellion

lion; they found means to have him apprehended, and confined for eight months, as a traitor to his King and country, which he had ventured his life in defence of; notwithstanding his innocence was well known not only by his own Friends, and the Protestant Association, but by Government themselves, who gave the Committee of that Association their authority to publish an advertisement,* (which they dispersed all over the kingdom) entirely exculpating the Protestant Association, and, as such, the President thereof.

Time now seemed to fly on leaden wings. But eight long tedious months are past; the long expected day arrives, when the noble injured Youth is to stand at the Bar in a British Court of Judicature, to be tried for crimes his soul abhorred. Papists now exert their power to criminate the noble prisoner, but in vain. An upright Jury must acquit him with honour: Innocence and Truth will prevail.

An English Jury returned to the Protestant Association their President, with honour; and as such, and in gratitude to him, as the assertor and defender of their rights and privileges, they presented to his Lordship the following Address:

To the Right Honourable Lord George Gordon, President of the Protestant Association. The humble Address of the Committee of the Protestant Association.

"My Lord,

"**CALLED** upon by the Dictates of Duty and Gra-

" " Lord North authorizes us to publish the following:

" S I R,

London, June 9th, 1781.

" As citizens, as peaceable members of civil society, and as loyal subjects, we think it our bounden duty to acquaint you, and to beg that you will, to the utmost of your power, acquaint every one, that the Petitions of his Majesty's Protestant Subjects would have been considered before now, but for the unhappy distractions occasioned by an unruly and tumultuous mob, who, under pretence of opposing Popery, have been guilty of many most heinous offences. The Protestant Association has no connection, directly nor indirectly, with these lawless rioters.

" The military power which has been called in, was not to resist the Protestants of London, &c. but to quell the riots, and prevent a continuance of that havoc and devastation which these unhappy cities have experienced for many days past.

" We have the happiness to acquaint you, that the dreadful confusion is, by the vigilance of government, in a great measure subsided; and we most earnestly wish and pray peace may be completely restored.

By order of the Committee,

JOSHUA BANGS."

titude,



J. de Plessy Pinet:

**The Right Hon^{ble}
LORD GEORGE GORDON .**
President of the Protestant Association .

Trotter Sculp:



THE
LORD GEORGE GORDON

BY

titude, and in Justice to Ourselves, and to the Sentiments of affectionate Attachment and unfeigned Veneration, which fill the Hearts of the whole Body of the Protestant Association; it is with inexpressible Pleasure, that we present to your Lordship our most sincere and cordial Congratulations, upon the happy Issue of your important Trial.

“ We magnify the Divine Goodness, which enabled You to meet your Trial with such manly Fortitude and Intrepidity, and to go through it with such astonishing Calmness and Composure of Mind, and such amazing Attention and Recollection, as appeared in the last Period of that affecting Scene.

“ Having, your Lordship may be assured, shared deeply in all your Pains and Anxieties, we now rejoice in the unshaken Virtue of an honest and intelligent Jury of ENGLISHMEN, who put an End to the Hardships of your Lordship's Confinement, and delivered You from all the Dangers of a Prosecution, terrible to the purest Innocence.

“ The Joy we feel derives a particular Relish from this, that it is not confined to us, or to the Body which we represent; but is universal among all Ranks and Orders of People. The general Satisfaction which your Lordship's honourable Acquittal has given, is as remarkable as the visible Anxiety for your Safety, which manifested itself in every Place while your Life was in Jeopardy. Nothing but prudent Discretion, and a well judged Respect for your Lordship, prevailed upon your Friends to abstain from the usual public Demonstrations of Joy; that they might not, in this Instance, be confounded with the unruly Effects of a turbulent Licentiousness, which has too often affronted Decency, and interrupted the Quiet of these Cities, upon Occasions of pretended Popularity, to which the present bears no Resemblance.

“ We were Witnesses to your Lordship's uniform, orderly, loyal, and constitutional Deportment, in the Character by which, in Condescension to our Request, you became related to the Protestant Association, when you nobly stood forth in the Protestant Cause, and put yourself at our Head. We had abundant Proofs not only among Ourselves, but in the whole Tenor of your Lordship's public Conduct, of an uncorrupt Integrity of Heart, and Purity of Intentions. We perceived, among the leading
Features

Features of your Character, such a strict Regard to the Bonds of Conscience, and the Obligations of Virtue, Morality, and Religion, as at this Day makes an honourable Distinction in your superior Rank and Station of Life. We were fully persuaded, by every Thing that fell under our Observation, of your Lordship's steady Regard for the true Interest and Welfare of your Country, of your firm Attachment to the Principles of the glorious Revolution and our happy Constitution, of your Zeal for the Protestant Interest and the Protestant Succession to the Crown in the illustrious Family upon the Throne; which, when maintained in that inseparable Union, that the fundamental Laws of the Kingdom have joined them, we consider, as our Fathers before us did, to be, under GOD, the great Bulwark of the civil and religious Rights and Liberties of these Nations.

"With such Impressions upon our Minds, we could not but be, and we always were confident of your Lordship's Innocence; and that no Accusation that could be brought against You would be supported with Truth and fair Evidence.

"We have undoubted Proof, that the late horrible Outrages, in the Guilt of which it has been most unjustly attempted to involve your Lordship, were begun by the Papists, to throw an *Odium* on the Protestant Association: And we doubt not, but they were consummated in the dreadful Extent of Devastation, to which they proceeded, by lurking Incendiaries, set on by the Spies and Emisaries of our national Enemies. It is to us a great Comfort, that not one Protestant Petitioner, of FORTY-FOUR THOUSAND, was apprehended, tried, convicted, executed, or killed among the Rioters; while under every one of these Predicaments Papists are to be found. So far GOD, in his Providence, appeared to wipe away all Suspicion from the Protestant Association, and to plead your Lordship's Cause, by a striking and almost miraculous Fact of public Notoriety.

"We are happy in the Reflection, that nothing in our Power was omitted to turn to Effect the Means of supporting the Justice of your Lordship's Case. In this we acted from the Heart. We owed it to your Lordship, to Ourselves, and to the Honour of the Cause we are engaged in. We also think Ourselves greatly obliged to those who had the more immediate Charge of your Defence, for their Zeal and Assiduity; and to the many honourable

honourable and worthy Persons, of every Rank and Station, who, from a Regard to Justice and Humanity, generously and voluntarily stood forth, to give Information and Evidence of Facts material for your Justification; a Multitude of which came to Light in a very surprising Manner.

“ But to GOD Himself we ascribe all the Glory of your Lordship’s Deliverance; and we hope we may, without Enthusiasm, consider it as a signal Mark of HIS Protection and Appearance for the Cause of Truth, and a gracious Answer to the many fervent Prayers which were put up in Behalf of your Lordship: And which are now succeeded by Thanksgivings and Praises, for the great Salvation the Almighty has wrought for You by his own Hand.

The same gracious GOD who covered your Head in the Day of Danger, is able amply to Repay whatever is done or suffered in His Service. We trust your Lordship will never think You can serve a better Master. It is our earnest Wish that He may honour You to be an eminent Instrument in His Hand, of advancing His Cause and Interest in the World—of promoting the real Advantage of your Country—and the general Happiness of Mankind. Encouraged by the promising Pledges of your early Years, we please Ourselves with the flattering Expectation, that your Lordship will ever esteem it the noblest Ambition, the truest Greatness, and the brightest Character, to shine as a good Man, a good Citizen, a sincere Christian, and a real Patriot.

“ Pardon us, my Lord, if we interest Ourselves, in the warmest Manner, in your Lordship’s future Happiness and Honour. We can with the most solemn Truth say, *The Vows of GOD are upon us on your Account; and we shall ever render Praises to Him, because he has delivered your Soul from Death: Our Confidence also is, that He will at all Times deliver your Feet from falling, that you may walk before GOD in the Light of the Living.* May the richest Blessings of Providence and Grace be your Portion and Inheritance! And may the Divine Goodness never forsake your noble Family and Relations, whose tender Sympathy and Affection have been so anxiously employed, to soften your Distress and extricate You from Danger! Let not any further Service we can do be unacceptable to your Lordship; and permit us to assure

assure You, that nothing shall be wanting in our Power, to alleviate your Sufferings, or lighten your Burdens.

“ By order of the Committee,

Lyons Inn,
Feb. 17, 1781.

JOSHUA BANGS, Secretary.”

To the above Address, his Lordship was pleased to return the following obliging Answer.

“ Gentlemen,

“ I HAVE the liveliest Sense of the Divine Mercy, by which I enjoy the Happiness of meeting You again in such agreeable Circumstances. Nothing can efface from my Mind the Obligations I owe You for your steady Friendship, and the laborious Service You so cheerfully went through for my Sake, when, by my Situation in Prison, I was unable to do any Thing for my own Safety and Protection. I am also exceedingly sensible of the Humanity and Zeal of all those who any Ways co-operated with your Exertions in my Behalf.

“ I have great Reason to be thankful to GOD for the Support he afforded me during my long Confinement, and that HE did not forsake me in the most awful Moment of my Life.

“ Whatever the Necessities of a Prosecution, such as I have undergone, may have required from the Conductors of it, I persuade myself, that no one who knows me can suspect I had any Concern in those execrable Doings with which it has been attempted to connect me. None can regret or abhor them more than I do. Had not the Court very harshly denied me the Opportunity I trusted to, and which I was informed could not be refused me, to say a Word for my Life, I should, before that upright and manly Jury, in whose Hands it was, have called the Great GOD to witness, that I was as innocent as any of themselves of those disgraceful Outrages, which from my very Heart I detest, and the Idea of which, shocks my Principles as well as my Feelings. Whoever were the Authors or Promoters of such infernal Plots, I rejoice exceedingly, that the PROTESTANT ASSOCIATIONS are pure from the Stain.

“ I highly value the favourable Opinion You so obligingly entertain of me; and the engaging Manner in which you take such an Interest in my Welfare, is an additional

ditional Tie upon me to pursue such a Conduct as may not forfeit the Esteem of any good Man.

“ Accept, Gentlemen, of my warmest Thanks for your affectionate Congratulations. The good Wishes you express for my Family and Relations, to whose tender Sympathy I am so much indebted, You may believe gives me particular Pleasure.

“ There needs nothing more than my own Experience, to give me the fullest Confidence in your generous Good-Will. I feel the Weight of Gratitude You lay upon me; and, if any Thing I have done or suffered can be a Pledge for my future Life, I hope you will never have Cause to withdraw your Regard, or repent of your Kindness.

*Welbeck-street,
Feb. 17, 1781.*

G. GORDON.”

The Association now looked upon themselves bound by every tie of justice, gratitude, and honour, to exonerate his Lordship of every expence attending his confinement and trial; for which purpose they opened houses for the receiving of subscriptions, and are now about entirely closing that business, prior to their again making a stand in support of their dearest rights.

Nor were the Petitioners for the Repeal of the Popish Act confined to London. Many parts of England equally engaged in the glorious cause of supporting the Rights and Privileges of Protestants, particularly Newcastle, where a Petition was signed, and sent up by their President, Dr. Rotherham, to their Representative, and presented to the House of Commons.

Rocheſter, in Kent, was amongst the first who petitioned Parliament for the Repeal of the Popish Act.

In short, upwards of One Hundred and Fifty Thousand of his Majesty's best subjects were dissatisfied with, and petitioned against, a Law which they knew would tend to subvert the Constitution in Church and State, overthrow the present Royal Family's claim to the Throne, deluge the land with blood, and, as Protestants, they were determined, and are still determined, to take every legal, constitutional step, in support of that Religion for which our forefathers bled and dyed.

(To be continued.)

For the PROTESTANT MAGAZINE.
POPERY and PROTESTANTISM in CONTRAST.

The PAPIST believes,

I. **T**HAT the Pope is the head of the Church; the supreme Monarch on earth. The doctrine of every Papist is this, "That the Pope, as successor of St. Peter, and heir of the promises made to him, is absolute sovereign over all the churches and kingdoms on earth, their kings, their bishops, their people. And this by a divine right; that he is supreme, unlimited, and unaccountable to all persons on earth." [See the Trent Catechism---the Creed of Pope Pius IV. article xxiii---Dr. Barrow on the Pope's Supremacy---Mr. Neal on Supremacy, in *Salters Hall Lectures*---Mr. Matthew Henry's *Sermon, Popery a Spiritual Tyranny*, printed for Buckland---and the *Morning Exercises against Popery*, 1675. *Serm. I. II.*---But a clear compendious view of the whole may be seen in a book just re-printed, intituled, *A VIEW of the whole SYSTEM of POPERY*, by the learned and excellent Mr. Benjamin Bennett, author of the *Religion of the Closet*, and sold by Charles Dilly in the Poultry, and James Matthews in the Strand, price 2s. 6d.]

The PROTESTANT believes,

I. That the LORD JESUS CHRIST is the sole Head of his Church, the supreme Monarch on Earth and in Heaven; that he alone is the absolute Sovereign over all the churches and kingdoms on earth, their kings and people; and this by a divine and indefeasible right; and that he is supreme, unlimitable, and unaccountable to all creatures in Heaven and earth. And the Protestant likewise believes, that the claim of the Pope, or Bishop of Rome, to supreme authority, is a proud, impudent, and wicked invasion of the rights, prerogatives, and dignity of the eternal Son of GOD; and that JESUS will call the Pope, and all his aiders and abettors, to a severe and awful account for such an unjust and wicked usurpation of his crown and dignity.

Yet have I set my King on my holy hill in Zion. Ps. ii. 6. Head over all things to the Church. Eph. i. 22. The Prince of the kings of the earth. Rev. i. 5. He hath put all things under his feet. 1 Cor. xv. 27.

The PAPIST believes,

II. That the Pope is infallible, when he proposes and determines articles of faith, decides controversies, and adjudges

adjudges what is to be believed and practised by the whole church as necessary to salvation.---See Bellarmine on the Roman Pontiff, book iv. chap. 3, 4, 5, 6. See the Trent Catechism. Read George Smyth on the Church of Rome's Claim to Infallibility, in the Salter's Hall Sermons.

N. B. The supremacy and infallibility of the Pope are the two grand pillars of Popery: if you demolish these, you undermine the whole system of that corrupt religion.---See Mr. Benjamin Bennett against the Infallibility of the Pope, in his excellent book, just re-printed, and published by Messrs. Dilly and Matthews.

The PROTESTANT believes,

II. That CHRIST is the only infallible Head and Prophet of his Church, and that the pretensions of the Pope to infallibility, is a most impudent insult on the common sense and understanding of all mankind.---See the Morning Exercises against Popery, 4to. 1675; and Mr. Bennett against the Pope's Infallibility.

The Papists do not agree where to fix Infallibility, whether in the Pope alone in the chair, or in a general Council, or in both; or in the body of Papists at large. Most Papists, except the French church, seem to place it in the Pope. Who can convince any wise and rational man of this monstrous doctrine of the Pope's infallibility! It is strange the Papists know not where to fix it, if they have so much evidence for it as they pretend; and as it is so essential a point of their faith. If Papists are infallible, why have they not exerted themselves, and let the Church taste so great a gift?

The PAPIST believes,

III. That his Pope and Church have power and sovereignty over the Holy Scriptures.

1. He makes the Scriptures entirely dependent on his Pope and Church.

2. The Papists assume to themselves the power of fixing and declaring the CANON of Scripture.

3. They take upon them the right to determine what copy of the Holy Scriptures is authentic.

4. The Pope, and his Doctors, and Priests, make themselves the only interpreters of Scripture, and that no Protestant has any right to explain the sense of Scripture at all.

5. The Pope, and his whole Clergy, keep the Scriptures locked

locked up in an unknown tongue, from all the millions of the common people.---This is most daring wickedness!

6. After all the injuries they have done to the Scriptures in other respects, they add this cruel insult to their **DIGNITY, FULLNESS and PERFECTION**. They dare proudly to accuse the Scriptures of insufficiency; and impudently pretend to supply their defects by a monstrous load of their own traditions, which they set upon a level with the inspired Scriptures of **GOD**. This is a most unpardonable crime; it is an infinite affront to the wisdom, goodness, and majesty of **GOD**.

The **PROTESTANT** believes,

III. That the Holy Scriptures of the Old and New Testament are the word of **GOD**, and the only rule of all faith, worship, and obedience, to the whole Church of **CHRIST**, to the end of the world; and that no man, or any set of men, have the least right to add, or take away one jot or tittle in points of faith, or rules of worship and practice; and that such is the fulness, perspicuity, and perfection of Scripture, that it needs no apocryphal books, no written or unwritten traditions, to help it out.

The Protestant also believes, that the insolent assertion concerning the insufficiency of the Scriptures, and the necessity of traditions, is an horrid doctrine, destructive of all religion, infinitely injurious to the Scriptures, and most dangerous and ruinous to immortal souls. He believes and knows that the Scripture declares and witnesses to its own sufficiency; and that we are awfully forbid to add to it any of our own fancies and inventions. *We must neither add to it or take from it.* Deut. iv. 2. Prov. xxx. 6. *If any man shall add to these things, GOD shall add to him the plagues and curses written in the whole bible.* Rev. xxii. 18, 19.

The Protestant believes, that on the wretched and vile principle of Papists, we should have no certain rule of faith at all, and thus be at an utter loss where to fix our foot for eternal life and salvation.

He believes that tradition has always been the cant of bad men, who had some wicked design to serve.

The Protestant believes, that tradition, even in the most early ages, was generally fabulous, and shewed itself an impostor. As to the absurd pretended insufficiency of the Holy Scriptures, and the necessity of unwritten traditions,

tions, he believes it to be a novel opinion, and contrary to the Faith of the Church in its purest ages. And he knows that the Doctors of Rome, that boast so much of tradition, dare not themselves stand to it, because genuine tradition is really against them.---See Dr. Samuel Wright's Sermon in the Salter's Hall Lectures: and the most excellent Benjamin Bennett, in his incomparable book, just published, price 2s. 6d.

(To be continued through the whole System of Popery.)

REFLECTIONS on the above ARTICLES.

What an essential and eternal difference and contrariety is there between Popery and Protestantism! If ever it was true that OPPOSITES and CONTRARIES destroy each other, it must be singularly true in this case. Popery, in its essential constituent principles and spirit, cannot possibly be consistent with true genuine Christianity. The supremacy of the Pope directly strikes at the Glory, Omnipresence, Majesty, and Dominion of JESUS CHRIST. The infallibility of the Pope has the highest tendency to lead immortal souls off from an entire dependence on the infallibility of the Supreme Head and Prophet of the Church.---The assuming a proud sovereignty or arbitrary power over the Scriptures, hath a direct tendency to weaken their divine authority, and sink their credit and dignity into the deepest disgrace. Popery is a most cruel and bitter enemy to the excellency and usefulness of the Holy Scriptures; and if it finally and universally prevailed, would drive the true Scriptures out of the world, to make way for the wretched inventions of men, and a massy load of written and unwritten traditions.

Whatever hath a tendency to weaken the authority of the Scriptures, has equally a malignant aim to ruin the souls of all men; and rob GOD of his dearest Glory; consequently it ought to be abhorred, and opposed by every man who has the truest value for the Glory of GOD, and the eternal happiness of his own soul.---Who, that has any common sense or spirit in him, can be indifferent and unconcerned, whether Popery or Protestantism shall prevail in this kingdom! Who, that has any sense of the dignity and eternity of his own immortal mind, will not express a

ZEAL for the PROTESTANT RELIGION!

Zeal consists in being moved with a just and deep sense of the greatest things.

It

It shews as much want of sense not to be at all moved with the greatest things, as to be too much affected or moved with the least things.

A man appears a fool each way---if he is much moved with little things, or if he is not moved at all at the greatest objects in the universe.

Consider, my fellow Protestants, what are the greatest things in GOD and his word, which may affect and move our souls in the most powerful manner to the uttermost.

Is there any thing in Time or Eternity; in Heaven or Hell; in Sin or Holiness; in Life or Death; in Happiness or Misery; in Devils or Angels; in GOD or Creation!---If there is any thing in the visible or invisible worlds to move the understanding, the will, the conscience, and the great passions of the heart, then, then, O! Protestants! you have all to move you to take care of your holy Religion.

To the Editors of The PROTESTANT MAGAZINE.

Gentlemen,

IT gave me the greatest pleasure to see the Proposals for publishing a *Protestant Magazine*, at a time when Popery is taking hasty strides towards usurping the Rule and Power in Church and State. I hope, through the blessing of GOD, your work will be attended with success, in exposing the errors and cruelties of that horrid religion in their true colours. To assist in so good and great an undertaking, is the duty of every one who calls himself a Protestant. I have therefore inclosed you a copy (verbatim) of an old manuscript that I have in my possession, which, if not inconsistent with your plan, the insertion will oblige,

Gentlemen, your most humble servant,

R. C.

I Shall here give you a short account of Bishop Usher's own words, by a person who was very intimate with the Bishop, and who put this question to him, *viz.* Whether the dismal time he had heard him speak of so often was not past? seeing we have had an abundance of troubles and distress in nations and kingdoms these late years.

To which he answered, "They were yet to come, and that he did as confidently expect them now as ever he had done."

done. Adding, that this sad persecution would fall upon all the Protestant Churches in Europe."

To which the other replied, "he hoped it might have past as to these nations of our's."

But this holy man fixt his eyes upon him with a serious and ireful look, which he generally had when he spoke GOD's word, and not his own, and when the power of GOD seemed to be upon him to constrain him to speak, which differed much from his usual way of speaking, and spoke thus: "Fool not yourself with such hopes, for I tell you, all you have yet seen has been but the beginning of sorrow, to what is yet to come upon the Protestant Churches of CHRIST; who will, ere long, fall under a more severe persecution, than ever yet has been upon them. And therefore, said he, look that you be not found in the outward court, but a worshipper in the temple, before the altar; for CHRIST will measure all those who profess his name, and call themselves his people; and the outward court worshippers he will leave out, to be trodden down by the Gentiles. The outward court, says he, is the formal Christian, whose religion lies in performing the outward duties of Christianity, without having an inward life of faith and love, uniting them to CHRIST; and these GOD will leave out, to be trodden down, and swept away by the Gentiles. But the worshippers within the temple, and before the altar, are those who do indeed worship GOD in Spirit and Truth, whose souls are made his temple, and he is honoured and adored in the most inward thoughts of their hearts; and they sacrifice their lust and vile affections, yea, and their own wills to him; and these GOD will hide in the hollow of his hand, or under the shadow of his wings. And this will be one great difference between this last and all the other preceding persecutions; for in the former the most eminent and spiritual Ministers and Christians did generally suffer most, and were most violently fallen upon; but in this last persecution, these shall be preserved by GOD as a seed to partake of the glory which shall immediately follow, and come upon the Churches as soon as this storm shall be over; for as it shall be the shortest, so it shall be the sharpest persecution of them all, and shall only take away the gross hypocrite and formal professor; but the true spiritual Believer shall be preserved 'till the calamity be over-past."

Another question being put to him, and which was,

to know by what instruments this great trial would be brought on? he answered, "By the Papists."

The other replied, that "it seemed to be very improbable that they should be able to do it, since they were but very little countenanced, and but few in number in these nations of our's; and that the hearts of the people were more set against them than ever since the Reformation." To which he answered, "That it would be by the hands of the Papists, and in the way of a sudden massacre, and that the then present Pope shall be the chief instrument of it."

All this (says the relator) I heard him speak with so great assurance, and with the same serious and concerned countenance, which before I have observed him to have, when I have heard him foretel some things, which in all human appearance were very unlikely to come to pass, but which I myself have lived to see happen, according to his prediction; and this made me give the more earnest attention to what he then uttered.

The Bishop further added, "That the Papists were, in his opinion, the Gentiles spoken of in the 11th of Revelation, to whom the outward court should be left, that they might tread it under foot; they having received the Gentile worship in their adoring of images and saints departed, and in taking to themselves many mediators. And this, says he, the Papists are now designing amongst themselves, and therefore be sure you be ready."

This was the greatest part, or the substance, of what that holy man spoke to me not long before his death, and which I wrote down, that so great and notable a prediction should not be forgot by myself or others.

This gracious man repeated the same things, for substance, to his only daughter, the Lady Tyrrel, and that with many tears, as she assured one with her own mouth. She also gave the following account of the Bishop her father, viz.

"That entering the doors of his chamber, she found him with his eyes lift up to Heaven, and the tears running apace down his cheeks, and seemed to be in an extacy; wherein he continued for about half an hour, not taking the least notice of her, though she came into the room; but at last, turning to her, he told her, "That his thoughts had been taken up about the miseries and persecutions that were coming upon the Churches of CHRIST, which would be so sharp and bitter, that the
contemplation

contemplation of them had fetched these tears from his eyes, and that he hoped he should not live to see it, but possibly she might, for it was even at the door. Therefore (said he) take heed that you be not found sleeping."

The same things he repeated to the Lady Byffe, wife to the present Lord Chief Baron of Ireland, but added this circumstance, "That if they brought back the King, that was, King Charles the Second, it might be delayed a little longer; but (said he) it will surely come. Therefore be sure to look that you be not found unprepared for it."

To conclude this matter in the words of Dr. Bernard, when speaking of this truly excellent person—"Now however far I am from heeding prophecies this way, or any other, yet with me it is not improbable, that so great a prophet, so sanctified from his youth, so knowing and eminent throughout the Universal Church, might have at some special times more than ordinary motions and impulses, in doing the watchman's duty, of giving warning of judgements approaching."

REFLECTIONS *on the above.*

We now appeal to the candid, judicious reader, whether the foregoing is not sufficient to rouse the spirit of all true Protestants. As Men, as Britons, as Protestants, and as Christians, it behoves us to be beware of once more feeling the iron rod of Popery. But, alas! though it now hangs but as by a single thread over our heads, we feel not for ourselves, we feel not for our posterity. Can men, professing Protestantism, be so relax, so stupid, so lukewarm! Forbid it Mighty GOD! and once more rouse the sleeping zeal of British Protestants. Once more let us feel the value of our liberties, but not by the loss of them. Once more let us see that Popish principles of cruelty sprung from Hell, and carries its followers with it to its native soil. Once more let us see that the Romish trumpery of transubstantiation, worshipping of angels, saints, popes, cardinals, and devils; their purgatory, their infallibility, their confessions and forgiveness of sins, past, present, and to come, all sprung from Hell, and to Hell they lead. Let us see that the late act in favour of Popery will tend to bring down those miseries again on this land, which it suffered in that disgrace to the British æra, 1555. Let us show ourselves Protestants, and quit ourselves like men, in taking every legal

legal constitutional step, to get the Repeal of that Act, which in a short time (as is here most awfully pointed out to you by that great and incomparable divine, Bishop Usher) will be the means of again deluging the land with blood, if we make not a good use of the means GOD in his Divine Providence has put in our power.

To the Editors of the PROTESTANT MAGAZINE.

Gentlemen,

I This day saw the advertisement for publishing a *Protestant Magazine*, which I think promises to be of service in the establishment of the principles of true Protestantism, in opposition to Popery and Cruelty.

But I would beg leave to suggest one article, which, in my opinion, and that of some Gentlemen I have consulted, would render the work more extensively useful, in shewing that Papists are at all times upon the watch, and ready to give a stab to the Protestant Interest, by every means in their power, I mean the *Trial of the Right Honourable Lord George Gordon*. If a part of it, divested of that prolixity which naturally attends all trials (but not to omit any material circumstances) was published every month 'till the whole is compleated, it would, in my opinion, tend to again refute those charges, fabricated in Hell, and produced to light by Romish emissaries, aided and assisted by their grand patron and father the Devil; and to shew Protestants, that the man who engages himself, and hazards his life for the cause of GOD and Truth, will never be deserted by that GOD he serves.

I am, Gentlemen,

Your humble servant,

June 15,
1781.

A Friend to Civil and Religious Liberty.

[We heartily thank our kind Correspondent for the above hint, and agree with him, that we think the retailing a part of the *Trial of the Right Honourable Lord George Gordon*, every month, so as to bind up separate, will be found useful; and, if we find it generally approved of by our readers, purpose giving half a sheet of the *Trial*, and half a sheet of the *History of Popery*, monthly, 'till the whole is compleated.]

Expla-

Explanation of the FRONTISPIECE.

RELIGION seated on a Throne, supported by two Pillars, (Protestant Associations of England and Scotland) receiving from an Angel a book open, *The Protestant Magazine*. Before the throne stands Lord George Gordon, holding a Banner, with this motto, *Protestant Interest and House of Hanover*, generously engaging to support the cause of true Religion.

In the back ground, the Fence which formerly stopped the inroads of Popery in these kingdoms, being broken down, the Pope is advancing hastily, leading the beast with seven heads and ten horns, surrounded with a group of devils, priests, and friars, with an intention to overthrow Religion's throne. While the eye of Providence surveys the whole.

To the Editors of *The PROTESTANT MAGAZINE*.

Gentlemen,

IN a time like this, when Popery is advancing upon us with hasty strides, and the enemies of true religion are, with the utmost diligence, endeavouring to spread their pernicious tenets, it must give pleasure to every lover of Truth, to see such a work introduced to the world as *The Protestant Magazine*; a work which is evidently calculated to inform the minds of those who are ignorant of the horrid and diabolical nature of Popery, and also to rouse and awaken those, who, though they know, yet seem to have forgot what Popery is, and to have fallen asleep in a lukewarm, laodicean spirit. May the great GOD of Truth, Gentlemen, crown this, your labour of love for his cause, with abundant success. As I look upon it to be the duty of every individual to assist in carrying on so excellent a design, I shall esteem it an honour, if you will permit me to throw my mite into this treasury; for although I feel myself very inadequate to so important a task, yet, as David ventured forth against Goliath of Gath, in the name and strength of the GOD of Israel, so, in dependence on the same JEHOVAH, I intend, Gentlemen, with your permission, to shew, in a series of letters, how contrary the doctrines of the church of Rome are to the Scriptures of Truth, examine them in the light of that unerring word, one by one, and, as I go on,

on, prove that every encouragement given to Popery must of course be a stab to the Protestant Religion, a dishonour to the great author of that religion, sap the foundation of both our civil and religious liberties, and is big with danger to the great protector of them both—the illustrious House of Hanover.

If such a design is consistent with your plan, I will gladly endeavour to execute it; and have inclosed the first letter for your approbation.

Though my attempts will be very feeble, may that GOD who could bring down the walls of Jericho by the instrumentality of rams horns, smile upon it, and make it useful. And may he bless the work in which you are engaged, and make it terminate to his glory.

I am, Gentlemen,

Your very humble servant,

ASPATIO.

L E T T E R I.

“ IN these days of depravity and dissipation, when the generality of the rich and great are swallowed up in the pursuits of honour and pleasure, and the poor immersed in cares, vice, and ignorance, it is no wonder that the great concerns of Religion lie neglected, her doctrines slighted, her precepts despised, and that those who feel they have immortal souls, as well as mortal bodies, and, in consequence, find their hearts impressed with a concern about serious things, if they have courage and zeal enough publicly to appear in defence of the noble, though fainting, dying cause of Religion; I say it is not to be wondered at, if such persons are esteemed by the great and little world as mad, or enthusiasts.

“ Perhaps a question may arise here, How can the cause of Religion be said to be fainting and dying? Are we not in the full possession of all our religious privileges? Have we not in our hands the precious Bible? Are not our places of worship open? And have we not watchmen, spiritual watchmen, of various denominations, stationed around us, whose peculiar office it is to study the interest of Religion, and to sound an alarm in Zion when enemies appear? But our watchmen are silent, our shepherds are at ease, and therefore may we not justly conclude that the wolf is far off, and the sheep secure. To this I answer, we are indeed favoured with the word of GOD,
and

and an inestimable privilege it is; but who reads, who studies it. Alas! how many are there who ask with Pilate, What is truth! But how few noble Bereans are there who examine the Scriptures daily in search of that pearl of great price! We have spiritual watchmen too, I allow, and so had Israel of old. But in what awful terms doth the Prophet Isaiah describe those of his day? He says, *His watchmen are blind: they are all ignorant; they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain from his quarter.* Isaiah lvi. 10, 11. These were the shepherds and watchmen of Israel. O! that those of England were of another description; but, if we examine their conduct, I am afraid we shall find in general so striking a resemblance, that we shall not be able, consistent with truth, to declare the picture is unlike. Our watchmen, indeed, are not sounding an alarm in Zion; not warning us of the near approach of enemies; they are silent and still. But why is it? Not because there is no danger, not because our foes are at a distance, but because they are blind, and therefore cannot see the evil, though nigh at hand. Our shepherds are asleep, and surely it is no wonder, when that is the case, if thieves and robbers break into the fold, and the subtle ravenous wolf of Rome seizes, with joy, the opportunity to captivate and destroy the poor defenceless sheep. The errors of the church of Rome are those grand enemies which I have at present chiefly in view, because, in my apprehension, they are pouring in upon us like a flood, since those wise restrictions, which our venerable ancestors (in order to secure to themselves and posterity their dearest and most valuable blessings) laid upon the Papists, are removed by the superior wisdom of a more enlightened age. O! that that light may not prove darkness; I am afraid it will; and that future generations will have reason to lament the folly and wickedness of the present, while they are either smarting under the persecuting rod of Anti-Christ, or, what is worse, swallowed up by the delusions of the Scarlet Whore, to the destruction of their immortal souls. And it is with sorrow and surprize, that I see and hear of men of ability, men whose peculiar duty and office it is to stand forth at all times, as the guardians of the Protestant Religion, unconcerned at the danger, inattentive

to the consequences, and sitting still, when Providence, duty, interest, and conscience, is loudly and repeatedly calling upon them to exert their utmost authority, and make use of all their influence, in the defence of that great and glorious cause, which was dearer to our forefathers than their lives. But, alas! their degenerate sons are fallen asleep in the arms of ease and security, and would fain persuade themselves and us, that all is well, that there is nothing so frightful in the Roman Catholick religion, it is a very tolerable faith, the mystick Babylon hath put off her robes, dyed red in the blood of the martyrs, cloathed herself in the milk white vesture of Innocence, and is become as gentle and harmless as the dove. But shall we believe them! O Britons! O Protestants! be not deceived by vain words, and deluded into the trap which is laid for your feet; but search the Scriptures, read your Bibles; bring the doctrines of the church of Rome to that touchstone, and see whether they will stand the test: examine what the practice of the church of Rome hath been in all ages; for what it always has been, we may expect it still to be. If her doctrines and practices have been soul ruining and destructive, through all the past ages of time, be assured they are so still. If they were not, then all the noble sufferers, who died in the defence of the Protestant Cause, opposing Popery, died in vain, yea, threw away their lives, and were, as the Papists stile them, obstinate hereticks indeed. Then Cranmer, Hooper, Ridley, Latimer, Philpot, Rogers, and the rest of those British Protestant Worthies, who burned at Smithfield, Oxford, Gloucester, &c. ought not to have their names recorded in our memories, but blotted from history, and thrown into oblivion. If the Religion of Rome was Anti-Christian then, 'tis Anti-Christian now. If her doctrines now are the same, so would her practice be, were she, as then, armed with power. At least we have reason, well grounded reason, for such apprehensions; and, upon such grounds, were not our fears to rise, it would argue the highest degree of insensibility.

“ As I apprehend there are many thousands who are totally unacquainted with the tenets of the church of Rome, and therefore are very easy to be led into her errors, it is upon their account chiefly I take up my pen, and intend, by the blessing of GOD, and your permission, Gentlemen, from time to time to bring the doctrines of the church of Rome to the touchstone of the sacred Scriptures,

Scriptures, weigh them in the balance of the Sanctuary,
and leave it to the judgment of my readers whether they
are not found wanting.

ASPATIO.

For the PROTESTANT MAGAZINE.
An IRREGULAR ODE.

I.

THOU wond'rous King,
Fountain of light and life, thou GOD of Grace,
Whose boundless glories and triumphant praise
Archangels sing,
While white robed saints adore ;
Saints who have reach'd the happy shore,
The ransom'd throng,
Tune their bright harps, and join the choral song
With joy extream,
And thine almighty love is all their theme.

II.

Amid the peal
Of Hallelujahs, which surround thy throne,
Thine ear can listen to the secret moan
Of Zion, dwelling in the wilderness :
Thine heart can feel,
And kindly sympathize with her distress ;
And when her foes,
Array'd in terrors, and prepared for war,
Brandish the sword, and lift the glittering spear,
Bent to destroy,
Thou wilt appear ;
Thine omnipotent arm shall interpose,
Shall dissipate her fear,
And turn her sighs to sacred songs of joy.

III.

Hope, gentle Hope,
Whispers the consolating word, which stays
Her sinking spirits up :
In these dark days,
When Hell and Rome their pow'rs unite,
To close her in the shades of night,

D

To

To chase Religion from her throne,
 And claim Britannia as their own;
 To pull the sacred building down,
 And rear aloft the triple crown;
 That sceptre'd high,
 The many headed monster once again
 May o'er the land of Freedom reign
 With sword and fire,
 While Truth and Liberty in chains expire.

IV.

Must it be so!
 Is Zion doom'd to feel this awful woe!
 Her fears run high,
 And, lo! she lifts her weeping eye,
 To see if no deliverer's nigh.
 She looks---and checks the falling tear,
 She sees her darling son appear.
 Joy kindles in her heart,
 And glistens in her eye;
 She bids her grief and fears depart,
 For, lo! she sees her dear lov'd GORDON by,
 The object of infernal hate,
 Her zealous, noble advocate:
 And, oh! she cries, still boldly stand,
 Be FIRM and ZEALOUS still, for Heav'n will smile,
 And crown with wish'd success thy sacred toil:
 Still plead my cause, and own my name,
 My faithful sons shall catch the flame,
 And, by the bright example, fir'd
 With zeal for Truth, by Heav'n inspir'd,
 Th' associated bands,
 Uniting hearts and hands,
 Shall stand supporters of Religion's throne,
 And brave the pow'rs of Hell to shake it down.

V.

The Hero bows,
 And smiles consent, while joy extatick glows
 In Zion's peaceful breast:
 She lifts her eyes,
 Intreats the awful Monarch of the skies
 To smile propitious on her righteous cause,
 And save her from the lion's opening jaws.

O thou

O thou, she cries,
 On whom my hope relies,
 To whom I fly for help, and look for rest;
 Thou sun of righteousness divine,
 Let thy bright beams long on Britannia shine,
 O! hear my prayer,
 Still make this isle thy care,
 Dispel the gloom, O! drive the clouds away,
 And shine with purest beams of evangelick day.

MARIA,

For the PROTESTANT MAGAZINE.

REVIEW of NEW BOOKS.

THERE has been lately printed at the Foundry, Moorfields, and sold at Mr. Atlay's, in the City Road, a pamphlet written in a stile aping Hudibras, in which the writer positively charges the Protestant Association with being the authors of burning the Popish chapels, and the prisons, and destroying the private property of many Papists. In short, that all the mischiefs and miseries in the month of June, 1780, were perpetrated intirely by the Protestant Association.

It happens a little untoward for this writer, that a well known and stubborn fact stands in his way, which is this, "That not ONE Member of the Protestant Association, out of above forty-four thousand, was executed, not ONE put into prison, not ONE accused by any party---no, not by those wicked miscreants on their trials, or at the gallows! Strange that these fellows should have such a noble spirit of honour and generosity, as not to give up ONE of the original authors of this mischief: and yet this goodly writer is sure, he is absolutely sure, that the Members of the Association, were the prime conductors of the whole, though not one of the under agents ever charged them with it. Not even the British Parliament ever charged them with the guilt; nor even Lord North, the Prime Minister, ever charged them, nay, even exculpated* them from the guilt.

Now this Ape of Hudibras knows more than all the unhappy creatures who suffered death---he knows more than both Houses of Parliament---he knows more than Lord North himself.

* See page 6.

One thing remains, and that is, to reconcile this virt-
lent Poem with the annexed Letter of Mr. John Wesley,
in which he has done honour to the Protestant Association,
and affirms their Appeal to be written in a stile clear,
easy, and natural---the reasoning to be strong and con-
clusive, and the object or design to be kind and bene-
volent.---The following is an exact copy :

" To the Printer of the Public Advertiser.

" S I R,

*" SOME time ago a pamphlet was sent me, entituled,
' An Appeal from the Protestant Association, to the
People of Great Britain.' A day or two since a kind of
Answer to this was put into my hand, which pronounces
' its stile contemptible, its reasoning futile, and its object
malicious.' On the contrary, I think the stile of it is
clear, easy, and natural; the reasoning (in general) strong
and conclusive; the object, or design, kind and benevo-
lent. And in pursuance of the same kind and benevolent
design, namely, to preserve our happy constitution, I shall
endeavour to confirm the substance of that tract, by a few
plain arguments.*

*" With persecution I have nothing to do. I persecute
no man for his religious principles. Let there be as
' boundless a freedom in religion,' as any man can con-
ceive. But this does not touch the point: I will set
religion, true or false, utterly out of the question. Sup-
pose the Bible, if you please, to be a fable, and the Ko-
ran to be the word of GOD. I consider not, whether
the Romish religion be true or false; I build nothing on
one or other suppositions. Therefore away with all your
common place declamation about intolerance and persecu-
tion for Religion! Suppose every word of Pope Pius's
creed to be true; suppose the Council of Trent to have
been infallible; yet, I insist upon it, that no government,
not Roman Catholic, ought to tolerate men of the Ro-
man Catholic persuasion.*

*" I prove this by a plain argument (let him answer it
that can); that no Roman Catholic does or can give secu-
rity for his allegiance or peaceable behaviour, I prove
thus. It is a Roman Catholic maxim, established not by
private men, but by a public Council, that ' No faith is
to be kept with Heretics.' This has been openly avowed
by the Council of Constance; but it never was openly
disclaimed. (Whether private persons avow or disavow
it). It is a fixed maxim of the church of Rome. But*

as long as it is so, nothing can be more plain, than that the members of that church, can give no reasonable security to any government, of their allegiance or peaceable behaviour. Therefore, they ought not to be tolerated by any government, Protestant, Mahometan, or Pagan.

“ You may say, ‘ Nay, but they will take an oath of allegiance.’ True, five hundred oaths; but the maxim, ‘ No faith is to be kept with heretics,’ sweeps them all away as a spider’s web. So that still, no governors that are not Roman Catholics, can have any security of their allegiance.

“ Again. Those who acknowledge the *spiritual power* of the Pope, can give no security of their allegiance to any government; but all Roman Catholics acknowledge this: therefore, they can give no security for their allegiance.

“ The power of granting *pardons* for all sins, past, present, and to come, is and has been for many centuries one branch of his *spiritual power*.

“ But those who acknowledge him to have this spiritual power, can give no security for their allegiance: since they believe the Pope can pardon rebellions, high treason, and all other sins whatsoever.

“ The power of *dispensing* with any promise, oath, or vow, is another branch of the *spiritual power* of the Pope. And all who acknowledge his spiritual power, must acknowledge this. But whoever acknowledges the *dispensing power* of the Pope, can give no security of his allegiance to any government.

“ Oaths and promises are none: they are light as air; a dispensation makes them all null and void.

“ Nay, not only the Pope, but even a Priest, has *power to pardon sins*! --- This is an essential doctrine of the Church of Rome. But they that acknowledge this, cannot possibly give any security for their allegiance to any government. Oaths are no security at all; for the Priest can pardon both perjury and high treason.

“ Setting then religion aside, it is plain that upon principles of reason, no government ought to tolerate men, who cannot give any security to that government, for their allegiance and peaceable behaviour. But this no Romanist can do, not only while he holds, that, ‘ No faith is to be kept with Heretics,’ but so long as he acknowledges either priestly absolution, or the *spiritual power* of the Pope.

“ But

“ But the late act, you say, does not either *tolerate or encourage* Roman Catholics.” I appeal to matter of fact. Do not the Romanists themselves understand it as a toleration? You know they do. And does it not already (let alone what it *may* do by and by) *encourage* them to preach openly, to build chapels, (at Bath and elsewhere), to raise seminaries, and to make numerous converts day by day to their intolerant, persecuting principles? I can point out, if need be, several of the persons. And they are increasing daily.

“ But ‘ nothing dangerous to English liberty is to be apprehended from them.’ I am not certain of that. Some time since a Romish Priest came to one I knew; and after talking with her largely, broke out, ‘ You are no heretic! You have the experience of a real Christian!’ And would you, she asked, burn me alive? He said, **GOD forbid!**---Unless it were for the good of the Church!

“ Now what security could she have had for her life, if it had depended on that man? The *good of the Church* would have burst all the ties of truth, justice, and mercy. Especially when seconded by the absolution of a Priest, or (if need were) a papal pardon.

“ If any one pleases to answer this, and to set his name, I shall probably reply. But the productions of anonymous writers, I do not promise to take any notice of.

I am, Sir, your humble servant,

City Road, January 21, 1786. **JOHN WESLEY.**”

POEMS, occasioned by the Confinement and Trial of the Right Hon. Lord George Gordon, President of the Protestant Association.---By MARIA DE FLEURY. Denham, 6d.

These Poems we think are the best of the kind, and the nearest approach to Milton, that ever were published. The language is great and noble; the stile pleasing; the reasoning and argument strong and conclusive. The Author seems to have a feeling in the subject on which she wrote. The whole of the work would certainly bring great honour to any author; but when we consider them as the production of a female pen, our approbation must rise to admiration. But that our readers may not complain that we take to ourselves infallibility, in fixing the standard of merit, we give the following *Irregular Ode* as a specimen of the whole:

O Thou, whose eye
Darts thro’ the space where worlds unnumber’d roll,
And

And view'st a vast immensity ;
 From thy high throne,
 Where burning seraphs bow, in wonder lost,
 Thou degn'st to look
 On this terrestrial ball, man's little coast,
 'This Aceldema, where confusion reigns,
 And war in crimson dyes our verdant plains.

Thy flaming eye
 Pierces the gloom of darkness ; ten-fold night
 Is to thy view as Sol's meridian bright,
 When he allumes the sky ;

Nor can the deep
 Of man's deceitful heart a secret keep
 From thy clear ken ; the deep laid, dark design
 Thou see'st at large, and know'st to countermine.

O ! then behold,
 For Zion mourns in secret, and thine eye
 Can well her sorrows and their cause descry,
 Before they're told ;
 The noble youth,
 Who bold for GOD, and zealous for his Truth,
 Dar'd singly stand,
 Amid the awful senate of the land,
 Thy cause's champion ; not ashamed to meet
 Contempt and Scorn ; for at his Master's feet
 He laid his honours down, content to be
 The butt of ridicule, for love of Thee.

Thou hast beheld
 GORDON in yon rude walls a captive held,
 While the bright moon
 Hath almost eight times fill'd her silver horn :
 Now Phœbus hastens to bring the day,
 Which shall a wond'rous scene display,
 When crimes by Hell and Rome decreed,
 Who led the sons of Riot on,
 And plan'd the mischief they have done,
 Charg'd on the noble youth, champion for God and Truth ;
 And GORDON at the awful bar must plead,
 And wait the great event ; be nobly freed,
 Or in this glorious cause a martyr bleed.

O Thou most high !
 Thou righteous Judge, in that momentous hour
 Be very nigh,
 Uphold thy servant by thine arm of pow'r ;
 In Christian fortitude divine, O let

O let the Christian hero shine,
 Made strong by Thee,
 As all his cause is thine.
 Let Hell and Rome combine in vain,
 His Truth and Loyalty to stain;
 Let Truth appear,
 O make it clear;
 As the bright sun dispels the night,
 So bring his innocence to light,
 And set him free.
 Blush, Britons ! blush !
 At this disgraceful scene : O ! call to mind
 Your great forefathers, who determin'd stood,
 And in this cause resisted unto blood !
 In fiery cars they soar'd away,
 To realms of everlasting day.
 Again the scarlet whore,
 Tho' drunk with blood, yet thirsts for more;
 Must more be giv'n ?
 Forbid it, Oh ! thou potent King of Heav'n !
 Thy power exert
 On GORDON's part,
 And hold satanic hosts in chains confin'd ;
 Bid them retreat,
 Tread Rome and Tyranny beneath his feet.
 But if Thy will,
 All wise and good, hath otherwise decreed,
 And Zion's champion in this cause must bleed,
 Support him still,
 And let a martyr's faith his bosom fill ;
 A martyr's noble zeal support him through,
 A martyr's glorious crown be full in view.
 Then shall he rise
 Superior to the storm, and reach the skies.
 But, ah ! the deed---
 Will cry, like Abel's blood, and loudly plead
 For awful vengeance on a guilty land,
 With the deep dye of solemn murder stain'd.---
 Ere that sad day
 Arrive, O ! Christians ! wake ! and rise and pray :
 Address your Father's throne, nor give him rest,
 'Till he is pleas'd to answer your request ;
 And kindly deign,
 To dry your tears, dispel your fears,
 And give ye your lov'd GORDON back again !



MR. EDWARD SARGEANT,
Treasurer of the Protestant Association.

PROTESTANT MAGAZINE,

FOR AUGUST, 1781.

To the Editor of The PROTESTANT MAGAZINE.

**YOUR insertion of the following Address to the
Protestant Association, with oblige**

Your humble servant,

To the PROTESTANT ASSOCIATION.

I Now mean to address you as Protestants; men who
are sensible of the danger of the times; and feel your-
selves interested for the good of your country. There
never was a time when the real interests of Britain were
at a lower ebb than the present: we are involved in a num-
ber of calamities peculiar to war; but that is not all: in
those wars we are principally engaged with our former
allies, and seem endeavouring to overturn the balance of
power, by extirpating the professors of the Protestant
Religion, and connecting our interest with that of bigo-
ted Papists; who are allowed by law to build chapels, erect
schools,

schools, purchase lands, and to have the same privileges, nay more, than Protestants.

Now I would not object to all this being done for Papists, if they were able to give security for their peaceable behaviour and loyalty to the constitution : but that never can be the case, while the Pope and Priests sweep all their oaths away like a spider's web, and make them null and void. What confidence is there to be placed in a man, who can swear he will support, to the utmost of his power, his Sovereign, and when the Pope has granted him a pardon, thinks himself absolved from his oath of allegiance, and at liberty to dethrone, or even murder the King, subvert the constitution, and, in the place of Protestantism, to set up Popery, and immediately bring the true possessors, as well as professors of Christianity, to the stake?

Is it consistent with the safety and interest of the government under which we live, to tolerate such principles? Certainly not. It is running headlong to destruction with our eyes open, and precipitating ourselves into slavery and ignominy, for want of a timely exertion of our resolution. And as to the spirit of Papists being changed, it is all an idle chimera, calculated to lull asleep our great dons in religion, who are generally, with the sluggard, crying out, a little more sleep, a little more slumber; and a little more folding the arms to sleep, saying, 'tis time enough yet, Papists are very good sort of people, they, poor creatures, mean no harm; to be sure, two hundred years ago there was a number of them that were certainly very blood-thirsty men, but now, in a more enlightened age, their descendents are like other people, good loyal inoffensive subjects. But shew me what decrees of the Pope, or Counsels, there have been, to alter the spirit of Popery itself. None.---Certainly then if the spirit of their religion is the same, their obligations to use every endeavour to extirpate hereticks, must be the same; and, let me tell you, their practice will be the same, as soon as opportunity shall offer.

'Tis plain that at this time Papists are taking every advantage of the late favours granted them; and the consequence will be, if not timely prevented, (by your exertions under GOD) the intire and full establishment of Popery in these kingdoms, and Smithfield once more become a bed of glory for the martyrs.

We

We call ourselves Protestants, let us shew ourselves such, and persevere in opposing the spread and enlargement of Popery and popish principles.

Many of our religious drones cry out, You must not oppose Popery, it is treason ! But will a man of common sense agree, that to oppose treason against the constitution, and the family on the throne, is treason ! No ! he cannot, 'Tis treason to allow Papists to subvert the government. Let us not then, as Protestant Associators, permit treason to be committed, while we can oppose it. Let us be firm, steady, resolute---but prudent and cautious, not fearing the face of any man, but exerting ourselves in every legal, constitutional manner, in support and defence of our rights and privileges, deservedly dear to Englishmen.

But I would wish to recommend some plan of forming a lasting Association, not to be finally closed by gaining the wished for success in petitioning, but to raise an incorporated body, who at all times may be ready to defend, with their lives and properties, their dearest and most invaluable blessing, the Religion of their forefathers, against the incroachments of Popery and arbitrary Power. Of such an Association I shall think it an honour to call myself a member.

I remain, Gentlemen, your's, &c.

For the **PROTESTANT MAGAZINE.**
POPERY and PROTESTANTISM in CONTRAST.

[Continued from page 16.]

IV. Of the SACRAMENTS.

The **PAPIST** believes,

THAT there are seven Sacraments, (*viz.*) Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony. The Council of Trent, which sat for the space of eighteen years, has declared, that all these are Sacraments; and that if any shall say there are more or less than these seven, that they were not all instituted by **CHRIST** himself, or that any of them is not truly and properly a Sacrament, let him be **ACCURSED**. See the Council of Trent, Session VII. Canon the 1st.

And this Council says farther, that if any shall say they are superfluous, or not necessary to Salvation, or that they do not contain and confer Grace, and that *ex opere operato*, [*i. e.* from the very work we do] let him be *accursed*. See Canon 4. 6. 8.

The PROTESTANT believes,

That there are but two Sacraments or positive Institutions of the New Testament, namely, Baptism and the Lord's Supper, and that these are to be attended as glorious and sublime acts of worship, with understanding and choice, with faith, love, and veneration.

He believes, that in Baptism we are to adore each of the Divine Persons; to invoke each for the blessings we want; to consecrate ourselves to the sacred three; to submit our souls and consciences to each; to delight in each; and zealously proclaim the praises and glory of each person in the Divine Nature.

He believes that the LORD'S Supper is a memorial of the death of CHRIST, considered as a price, a sacrifice, a punishment: and he farther believes, that this is a most glorious act of worship, to be performed to the sacred Three.

The PAPIST believes,

V. That in the Sacrament of the Lord's Supper, there is a conversion of the bread and wine into the body and blood of CHRIST: so that there is nothing of bread and wine remaining after the consecration, but only the species and appearance of them. There are the accidents of bread and wine, but neither bread nor wine truly; but the very body and blood of JESUS CHRIST instead thereof. This is TRANSUBSTANTIATION.

The Council of Trent curses all those that will not believe it. Thus they say, "If any shall deny that the body and blood of CHRIST, with his SOUL and DIVINITY, are contained in the Sacrament really, truly, substantially; if he shall say he is there, as in a sign or figure, or virtually, let him be ACCURSED. See Session XIII. Chap. VIII. Canon the first.

The PROTESTANT believes,

That the Scripture says nothing of this monstrous and amazing absurdity, Transubstantiation; that it is impossible to be true; that we have the testimony of all our senses against this doctrine; that it is a novelty, not believed or known in the primitive Church for many hundred years after CHRIST; that the elements, after consecration,

fection, are found by real experience to have their natural virtues and properties. Bread is experienced by its effects to be bread, and wine to be wine, and not flesh and blood.

The **PAPIST** believes,

VI. That after the bread and wine is converted into the body and blood, and into the soul and divinity of **CHRIST**, that in the sacrament of the Supper, which Papists call the Mass, they offer it up; that is, a whole **CHRIST** unto **GOD**, as a proper propitiatory, though unbloody sacrifice, for the living and the dead. And the Council of Trent declares, that whoever doth not believe it is *accursed*, and that he cannot be saved. See Bennett, P. 96.

VII. OF JUSTIFICATION.

The **PAPIST** believes

The merit of good works; he not only maintains Justification by inherent righteousness and works, thereby confounding Justification and Sanctification, but he strangely enhances the value of works.

The Council of Trent saith, they are not only the gift of **GOD**, but the merit of the man himself. See Session VI. Canon 32. And if any one shall assert they do not truly merit, even merit increase of Grace, eternal life, and an augmentation of future glory, they declare such a one **ACCURSED**.

Bellarmino goes higher, when he says in his treatise of Justification, Lib. V. Cap. 17. "Our good works do merit eternal life, not only by virtue of **GOD**'s Covenant and Acceptation, but also by reason of the work itself: yea, that the good work of a righteous man is *par et aequale mercedi vite aeternae*, is equal, and bears a proportion to eternal life." Stapleton speaks to the same purpose, affirming, that good works have *quandam condignitatem et equalitatem*, &c. a certain condignity and equality to the blessedness of Heaven.

Not is this all: the Papists go higher still: higher in pride and arrogance before **GOD**. For it is a known and avowed principle of the Popish Church, "That several of their saints can do, and actually do more than **GOD** requires of them; and that by obeying certain evangelical Counsels, which are not commands, and not necessary duty, they not only merit Heaven for themselves, but have an **OVERPLUS** of MERIT for the relief of others; which

which overplus serves to make a common stock, and is deposited in the Treasury of the Church, to be dealt forth as occasion requires. See this fully proved by that learned and judicious Divine, the Rev. Mr. Richard Rawlin, in his excellent Sermons on Justification, preached at Pinner's Hall, 1741, 8vo. A Treatise that can never be enough recommended. See especially P. 55, 108, of the Glasgow edition, 12mo. 1772.

The PROTESTANT believes, That we are born under a law to GOD; that this law is universal, spiritual, inflexible, and eternal. He knows that we have broke this law in ten thousand various modes, and in millions of instances, in refusing to obey what is right, and in wilfully doing all that is wrong; that we have no righteousness of our own, nor can any creature provide us with it; that a righteousness is absolutely necessary for our justification before a holy GOD, and this righteousness must be perfect in its principle, in its vast extent, and ultimate end and design. He believes that this righteousness is only to be found in the obedience and satisfaction of our LORD JESUS CHRIST, and that it is placed to our account by a sovereign and gracious act of GOD, considered as a father and a judge; that it is received by Faith, which triumphs in CHRIST, as JEHOVAH, our righteousness. Read the great and judicious Dr. Owen's Masculine Treatise on Justification, 4to. 1677. Also, Bennett's System of Popery.

[To be continued.]

To the Editors of the PROTESTANT MAGAZINE,

Gentlemen,

I Have in my possession a scarce and valuable Pamphlet (of which only a few copies were printed), entitled, "Motives for renouncing the Popish, and re-imbracing the Protestant Religion," in a series of Letters. I make no doubt, if you think proper to insert them, but they will prove serviceable, as well as entertaining. Inclosed is the first letter, which I have transcribed, and sent for your perusal.

I am, Gentlemen,

Your most obedient humble servant,

T. C.

L E T.

L E T T E R I.

S I R,

AS you have been the anchor of my afflicted soul, and the kind hand that hastened me out of the paths of iniquity and delusion, by making the erroneous step I had taken appear to me in its proper light, which enabled me, by the grace of GOD, firmly and resolutely to break through the strong walls that environed me in darkness, misery, and discontent.

I shall readily comply with your desire, in giving you a just and impartial account how I was entrapped into the hands of the Jesuits, and of all that has happened to me since, which, I doubt not, will make the words of our blessed Saviour fully appear to you very applicable to the people I shall treat of, *For ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead mens bones and all uncleans.*

I own I am greatly at a loss how I shall give you a perfect idea of the Catholick wiles and practices, without offending your very nature: for many things that I have to offer are too gross to be told to modest ears, and cannot therefore be a very agreeable task for me to relate. But as you may be able to read what you could not bear to hear, and are my best friend, I will not hide anything. And since you have advised me to draw up this narrative, with a view to prevent others from falling into the same snare in which my foot was unhappily taken, it is more especially incumbent on me to give a true picture of Popery, as far at least as I myself have been acquainted with it. If I can, in any shape, be an humble instrument in keeping others stedfast to the cause of Truth, I hope it may make some atonement for the error of my own way.

When I left the country, I believe you was not a stranger to my reasons, or my intention of studying surgery, and adding that to the profession I was bred to, *viz.* that of physick. Being resolv'd therefore to pursue this my intended scheme, I arriv'd, with my wife, at her brother's house in London, the 12th of September, 1751, where we were to reside till I had finished my studies, and then either to return into the country, or settle in his neighbourhood, near many of my own, as well as my wife's relations, who all lived contiguous to one another. But Providence had order'd it otherwise, and allotted me a series
of

of sorrow and affliction to go through, which I would properly apply, and not repine at, as grievous and intolerable. I had not been long in town, before I eagerly embraced an opportunity to visit a particular family, with whose daughters, and relations in the country, I and my wife had contracted the greatest friendship and intimacy, and for whom we had entertained the utmost esteem for many years. During all this time I never apprehended the daughters of this family were Roman Catholicks; that their relations in the country were not so, I very well knew. However, upon my coming to town, and making my visits to them, the family took occasion to disclose what was before a secret, and gave me abundant proofs that they were no longer to be ranked amongst the number of Protestants. Yet after all, this difference between them and me, in point of religion, did not at all lessen my opinion of their virtue, probity, and sincerity. I could not be ignorant, that in matters of faith a difference was no uncommon thing; therefore I had charity enough to believe, that some good and honest members might be found in all persuasions; and in this number I did not scruple to reckon the particular family I had been so long acquainted with. But this acquaintance with one Catholick family, was the æra from whence you may date whatever is found in the course of the following narrative; for in this house was the plan formed, to make a convert of me to the Roman Catholick faith. This family were, as I afterwards found, acquainted with all the Jesuits and Roman Catholick Priests, or the greatest part of them, and especially with the tutelar Bishop of -----, who himself is a convert. This I did not know at the time, nor did I converse with him, or any other Romish Priest, until long after.

As it was my fixed purpose to improve myself in the study of anatomy and surgery, I communicated it, as well as my intention of coming to town with my little family, to my acquaintance, and my inclination to go to Edinburgh, to pursue that study under the care and direction of Mr. Munro. They approved my plan, said I was taking a very prudent step; and thus ended my first visit, without the least objection made either to the *thing* or *place* I had in view.

A little time after I made a second visit to this family, and after some conversation the business of going to Edinburgh was again brought upon the carpet. It was at this
time

time they told me (and I dare say had received instructions for so doing) that they had great acquaintance in town, and many of them gentlemen in physick and surgery, whom they had consulted for my good, and that they thought me very right in my intencion of improving myself in surgery, but very wrongly advised as to the place for that study; that many of them were very eminent men, and had pursued their studies in Paris; recommended that as the most proper place in world, the least expensive, and be better taught there for half the money I should be obliged to spend at Edinburgh.

I believe, my good friend, you will allow it is very natural for any man, who is going to a place he knows nothing of, to listen to such advice as this, when he is really under the strongest prepossession that it comes from the hearts of his cordial friends. This shews the fondness all Papists have for getting people over the water into Catholick countries; for I can venture to affirm, that they make half sure of them, if they can but so far poison their principles, as to make them lean to, or judge favourably of their side. I am not the only person, even of the physical tribe, whom they have thus decoyed; I know two or three more, to whom they have proposed Paris, with the same design and the like success.

But it is now time to enquire who these gentlemen were, that had been consulted for my good, and who, as I was informed, had been so ready to advise in my behalf, and recommended Paris for the prosecution of my studies. Why no other than Jesuits, Monks, Friars, Priests, and Irish Catholick Doctors and Surgeons, with all which classes and denominations of men the town abound. Yet all this while not a syllable of religion dropped from their lips, either in this or the former visit. They were, I presume, too well instructed to do that, lest I should take umbrage at it, and suspect some religious design to be at the bottom.

Notwithstanding all that had been urged, I took my leave, without the least design of going to Paris, there being many obstacles in the way, viz. my not being perfect, though somewhat acquainted with the French tongue; the unwillingness I should find in my wife, to let me go abroad for what I might learn at home; besides other obstacles, too tedious to mention. So that I seemed still fixed in my resolution of going to Edinburgh, according to the first plan I had proposed. And this step I was

the rather inclined to take, because an ingenious physician of Scotland, with whom I had maintained a long and intimate acquaintance, had recommended Edinburgh, as the most desirable place for my purpose; and I could not help thinking myself but that I should be better able, without interruption, to pursue my studies at Edinburgh, a place where I had no friends or acquaintance, than London, where I had many.

I doubt not, Sir, but you will readily think, with me, it is a dangerous thing to fall in the way of Priests and Jesuits, whose particular province it is to seek whom they may devour. And let me tell you, it is not more safe to be intimately acquainted with any sort of people of that persuasion, as they are all tied to the same interest, and act entirely under the direction of the Priests; and will therefore always be trying their skill to gain over to their faith, if not the masters and mistresses of families, at least their children or their servants.

The next visit I made, which was not long after, I found my Catholick acquaintances infinitely more pressing and solicitous to get me over the Channel. As I thought nothing but their zealous attachment to my interest could be the cause of these their earnest solicitations, I consulted a very eminent surgeon in town (whom I knew) upon the scheme recommended to my choice; and as he had been at Paris himself, and seemed to favour their opinion, I began to consider the reasons alledged as interesting and weighty, and accordingly determined for Paris. But as some extraordinary business intervened to prevent me, I could not set out on this rueful expedition 'till October, 1752.

This I may stile the first Popish plot laid with a design to entrap me, which will appear to be the ground work of such a train of plots and contrivances ever since, as have made me fancy myself rather to be roving up and down an enchanted island, than to have the usual intercourse I had with men and things all my life before.

I am, Sir,

Your most faithful,

And most obliged humble servant,

* * * * *

To

To the Editors of the PROTESTANT MAGAZINE.

Gentlemen,

I Yesterday had an opportunity of reading your Magazine, which I think wrote upon intolerant principles, and filled with treason, and insolent reflections against Government. I will, Gentlemen, with your leave, proceed regularly through the work, with a few remarks.

First, the design of the Frontispiece is not founded on fact; I deny that any fence against the Roman Catholick faith has been broken down; I deny that that religion, or the holy Fathers of that Church, are taking any advantages of the small favours granted them in 1778, by an enlightened, benevolent government, whose merciful nature was shocked at the severe restrictions and penalties laid on the Catholicks. And with respect to Lord George Gordon being the supporter of the House of Hanover, any man of common sense cannot be off looking upon him as the inventor and perpetrator (in conjunction with the Protestant Association) of all the dreadful depredations committed on harmless inoffensive men last June. The Protestant Associations, instead of being the supporters of true Religion, are the fountain of heresy, rebellion, and uproar; and the instigators and supporters of sedition and faction against their King and Governor. The remaining part of the Frontispiece I shall pass as below my notice.

Treason and falshood pervades the Introduction: to charge men who have given the greatest proofs of their attachment to their Sovereign, with a design of subverting the constitution, is a falshood too glaring to need remarking. And grant these their views, to charge the British Parliament, in conjunction with his Majesty, licensing those, is an act of high treason.

Your History of the Association is wrote upon the same principles, and, I should suppose, by the same hand as your introduction. The same degree of fanaticism and sedition pervades all over it. But the glaring falshood you assert, in saying that Roman Catholicks were the actors in the riots, is astonishing. So repugnant to common sense is it, that Catholicks should destroy their own houses and chapels, that one would think it impossible for men to shew their heads, after asserting such manifest contradictions.

The Jury that tried your President, shewed their humanity more than their justice, in saving a young man, who had justly forfeited his life to the injured laws of his country.

With respect to the number of the petitioners, it is a well known fact, that one person signed one, two, three, and five hundred names at a time. And in St. George's Fields, what was more easy than to hire a number of the refuse of the creation, men of similar birth and sentiments with the Association, to assist them in their rebellious undertaking.

Your boasted Contrast between Popery and Protestantism, is meerly in non essentials, but in many parts asserts palpable falshoods.

Bishop Usher's Prophecy, like other old wives fables, has something in it too low and contradictory to need a refutation.

Print the Trial of your President by all means, it will tend to shew him in his proper colours; a person who only lives because his Judges and Jurors were more merciful than just.

Aspatio's letter is the mean production of some hired scribler.

The Ode is wrote by a fond foolish woman; it would hurt my feelings to hinder her from gaining a subsistence by dealing out her panegyricks on her idol.

The insolent Review of the best and most masterly work ever published on the subject, deserves a severer chastisement than my time will allow.

Your History of Popery, like other things of that nature, is old stale stories, raked from the most contemptible authors of all ages.

In short, Gentlemen, the Protestant Magazine is a work composed of treason, seduction, falshood, folly, and wickedness.

If you insert this, it will be more than is expected by

July 9, 1781.

An English Catholic.

[As we would not wish to be accused of partiality, we have given the above ill-natured, virulent letter, a place in our Magazine; for the truth of which, we appeal to the candour of our readers.]

For

FOR THE PROTESTANT MAGAZINE.

Extract from HISTORICAL MEMORIAL of the most remarkable Proceedings against the Protestants in France, from the year 1744 to 1751.

THE 21st of December, 1745, the Curate of Boffre in Vivarais, whose name was Bouchet, assisted by Bioussier his School-master, formed and executed the black design of conveying away the sacred vessels of his Church, tearing the ornaments and vestments, hewing in pieces the Altar, and setting fire to whatever was combustible, in a place so highly to be respected by a Priest; and then to charge these sacrileges upon the Protestants of his parish and the places adjacent.

When all was ready, the School-master began to raise the neighbours, crying out, "That the Protestants had set the Church on fire; that above four-score of them were in pursuit of the Curate to kill him, and perhaps had already dispatched him with their daggers."

Upon this outcry in the dead of night, the whole town was in confusion: some ran to save the Church and some posted away to Vernoux for assistance. When the troops arrived, the commanding Officer interrogated the School-master, who still affirmed that the Priest was fled, and upwards of four-score Hugonots were in pursuit of him. The Officer inquired which way they were gone, and the School-master named the first road that came into his head. A party of soldiers were sent that way, but found nothing. The Officer then began to suspect knavery in the School-master's account; he drew up a verbal process of the affair, and wrote to M. de Châteauneuf, commandant at Tournon, that there was no probability that the new converts fired the Church, or pursued the Curate.

In the mean while the Protestants of the place kept guard round about the Church.

The Curate, enraged that no credit was given to his School-master's story, after having passed the night at St. Silvester, posted away to Vernoux, with the Sieur Afforty, judge of Boffre, whom he had prevailed upon to go with him; and caused the Protestants that mounted guard about the Church to be disarmed, and one of them, named Dejours, to be committed to prison.

However, the Protestants of Boffre, being sensible how much it behoved them to wipe off the horrid calumny

lummy with which the Curate had blackened them, took as many informations as they could against the real authors of the fire and sacrilege. The Priest hearing of this, sent them word not to meddle in such affairs, lest they should come into farther trouble.

But the consciousness of their innocence made them despise his menaces : they summoned the School-master before M. de la Deveze, who commanded in the province in the Duke de Richlieu's absence. This commandant also interrogated the School-master, who still persevered in affirming that the Hugonots set fire to the Church, and that they pursued his Curate with an intent to murder him.

The School-master was dismissed, but cared not for returning to Boffre : he apprehended that soon or late his crime would come to light, and bring him to a bad end. His Curate, to whom he revealed his uneasiness, endeavoured to dissipate his fears, by assuring him that he would extricate him out of any dangers and difficulties he might be exposed to.

In the mean time, the suspicions that these two men were the real authors of the sacrilege and fire, increased daily, and grew so strong, that the Protestants of Boffre, backed by some Catholick Gentlemen of property, got the School-master confined, and a Commission appointed to discover the authors of the crime. The moment the Curate was apprized of this, he left no stone unturned to procure the enlargement of his School-master, and to prevent the Commission's taking place ; but all his solicitations proved fruitless.

The School-master was brought before the Commissary appointed by M. de la Deveze, and divers questions were put to him, tending to entrap him into a confession of the truth ; but the hour of discovery was not yet come. He persisted in his former answers, and denied that the Church was fired by any but the Hugonots ; and so they re-committed him for farther examination.

At last, overcome with remorse, he desired to be brought again before the Commissary ; saying, he would tell the truth, and give ease to his wounded conscience. Then he declared, " That his curate, holding a pistol at his breast, forced him to set fire to the Church, and to do all that he had done on the occasion. That the Curate himself got upon the altar with a hatchet, and hewed it in pieces, and that he threw the holy vessels into a cistern :"

in which cistern, after diligent search, according to the directions then given by the School-master, they were found in November, 1746.

Upon this the Curate caused counter informations to be made by the Sieur Afforty, judge of the place: he also demanded a replevy of his effects, which the Protestants had sequestered, and even attempted to get them carried off forcibly, by a party of Marshalseamen that were devoted to him: but all his art and labour proved fruitless.

The Schoolmaster was removed to the prison of Tournon, at the charge of the Protestants, by order of M. de Chateauneuf, where he remained about a year, and lived all that time at the expence of those whom he had sought to destroy.

When the informations were ready to be exhibited, they were sent up to Paris, and the affair was kept so secret, that the Protestants heard no more of it, till the Curate was taken up in the Church of St. Didier, the 15th of May, 1746, by some horsemen of the Marshalsea, and carried to Brescou.

Such was the issue of this infernal plot against the Protestants of Boffree and that neighbourhood: and such was the gentle punishment of an incendiary and sacrilegious Priest, who had done his utmost to expose a great number of innocent people to the most cruel deaths.

To the Editors of the PROTESTANT MAGAZINE.

L E T T E R II.

Gentlemen,

I Am not much acquainted with the art of surveying, but presume it is usual (when found necessary to examine an antient building, in order to see whether a partial repair will be sufficient for the safety of the inhabitants, or whether its very decayed condition requires it to be intirely taken down) for a skilful surveyor to begin his examination at the foundation, and if that appears tolerably strong, or visibly rotten, draws his conclusions accordingly. In considering the errors of the church of Rome, I think it will be exceeding proper to follow so wise a plan, and to begin where he begins; for if the foundation on which she stands is an impregnable rock, there
can

can be no doubt of her remaining secure, amidst all the devastations of time; but it, on the contrary, it is a mountain of sand, how certain will be the fall, and how deplorable the ruin of the high reared, but nodding superstructure. What then is the foundation or ground work of all those errors which have so long upheld the throne of Anti-Christ? I apprehend it is this---the rejection of the Scriptures, the word of GOD, and setting up in their stead the traditions of men. If a man who has a long journey to go, through intricate woods and pathless deserts, refuses the friendly light of the sun, and rather chuse to travel all the way by night, with only the twinkling glow worm, or delusive meteor for his guide, who would wonder if he lost his way, wandered to the right hand or to the left, and at last were to break his neck by a fall down some unseen precipice. Thus mad, thus foolish, is every Roman Catholick, who believes the doctrines he is taught in his catechism. *I.e., they have rejected the word of the Lord; and what wisdom is in them?* Jer. viii. 9.

That this fatal error is the fountain of all other errors, I think is plain, from the words of our LORD to the Sadducees, *Ye do err, not knowing the Scriptures*, Matt. xxii. 29. And we find the Prophets and Apostles with one voice declare, that the word of GOD is the only sufficient rule for faith and practice. David says, *I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients; because I keep thy precepts.* Psalms cxix. 99, 100. *Thy word is a lamp unto my feet, and a light unto my path.* Ver. 105. And says the voice of Truth, *Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me.* John v. 39. *Therefore shall ye lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.* Deut. xi. 18, 19. *All Scripture is given by inspiration of GOD, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of GOD may be perfect, thoroughly furnished unto all good works.* 2 Tim. iii. 16, 17. *To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.* Isa. viii. 20. *He that knoweth GOD, heareth us; he that*

is not of GOD, beareth not us. *Hereby know we the spirit of Truth, and the spirit of Error.* 1 John, iv. 6. This is the voice of JEHOVAH, by the mouth of his servants; and whatever voice dares to assume a contrary language, it is evident must stand opposed to JEHOVAH himself, and consequently must be Anti-Christ. But the Church of Rome stands thus opposed; she declares the Scriptures to be insufficient; she gives the pre-eminence to human traditions, and dares to affront the GOD of Truth, by boldly and impiously asserting, that the knowledge of his word is not only unnecessary, but has a direct tendency to lead men astray in the devious paths of error; therefore the church of Rome is, and must be Anti-Christian; for that can never be of GOD, which is contrary to GOD. That can never be the religion of JESUS, which teaches us to despise and reject the word of JESUS. Nor can that Church be influenced by the Holy Spirit, who pours contempt upon those sacred oracles which were written by his inspiration. *He that is of GOD, beareth GOD's words.* John viii. 47. But the church of Rome, instead of hearing and obeying the Bible, condemn it as dangerous, and burn it for heresy. Surely if this is the foundation of Popery, it is a rotten one indeed. How will its falacy appear, when the meek and gentle lamb of GOD shall lay by his long suffering patience, and break forth, as the lion of the tribe of Judah, to plead his own and his people's cause, to vindicate his truth, and fight against Anti-Christ with that sharp two-edged sword which proceeds from his mouth? When that word, which now they dishonour, despise, and reject, shall be their final judge and awful condemnation. *He that rejecteth me, (saith the lip of Truth) and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.* John xii. 48. And then it will appear, that he who rejecteth the words of CHRIST, rejecteth him, notwithstanding all the sophistry of Rome, whose artful pretences, with which, as with a veil, they would fain cover over their destructive principles, are founded in falshood, and big with blasphemy. Who is the author of the Scriptures? JEHOVAH! that great King, whose name is the LORD OF HOSTS. What do they contain? Even the whole revealed will of him who published them; and it is a present of the utmost importance to the fallen sons of Adam, because life and immortality are brought to

light through the Gospel they contain, which is *the power of GOD unto salvation*. Rom. i. 16. *For therein is the righteousness of GOD revealed from faith to faith*. Ver. 17. It is *the sword of the spirit*. Eph. vi. 17, with which the Christian foldier is to fight his way through hosts of spiritual enemies : and it is the great spring of all his consolations, because it contains exceeding great and precious promises, which are the foundation of his hope. Whence then must that religion spring, which denies the authority of this sacred book, and would rob us of so invaluable a blessing ? Why, if it must be called a religion, it is surely the religion of Satan, and takes its rise from the bottomless pit.

O ! fellow Protestants ! will you give place then to such a religion ? Can you do without your Bibles ? Can you find your way to Heaven without your guide ? Or will a crucifix and rosary content you in its stead ? Alas ! they are not sweetened with the excellent name of JESUS. You may see there indeed the figure of a man hanging upon a cross, but you may look at it till your eyes ake, before it will speak a cheering word to comfort your downcast hearts : it will never open its lips, to tell you, Salvation is finished. No, its tongue must be for ever locked up in silence, and a miserable comforter it will prove. Hold fast your Bibles then, and sooner give up your lives than part with that precious treasure. There you may read, and find the secrets of your own hearts made manifest. There you may read, and take a view as it were into the heart of your Covenant GOD, and see it full of love. You may walk with the great GOD man to the Mount of Olives, and listen to the words, the life-giving words of him who spake as never man spake ; may attend him to Gethsemane and Calvary, and see him indeed crucified for sinners. But if Popery prevails, you must bid adieu to this privilege, for Popery loves darkness rather than light, because her deeds are evil. The Church of Rome hate the Bible, and her lay disciples are forbid to read it ; yea, commit it to the flames, because it discovers her errors, condemns her doctrines, and convinces her practices of sin. Therefore, O ! Protestants ! be upon your guard, and let not men nor devils wrest out of your hands that word of GOD, which is able to make you wise unto salvation.

ASPATIO.

To

To the Editors of the PROTESNANT MAGAZINE.

Gentlemen,

IN looking over Sir Henry Spellman's Glossary, I met with the subjoined dreadful form of Excommunication, composed by Ernstus, for the cursing and damning of Hereticks. If you think it worthy a place in the Protestant Magazine, the insertion thereof will much oblige,

Your very humble servant,

July 10, 1781.

J. BROWN.

BY the authority of God Almighty, Father, Son, and Holy Ghost, and of the holy canons, and of the immaculate Virgin Mary, the mother and patroness of our Saviour, and of all the celestial virtues, angels, archangels, thrones, dominions, power, cherubims and seraphims, and all the holy patriarchs, prophets, and all the apostles and evangelists, and of the holy innocents, who in the sight of the holy lamb are found worthy to sing the New Song---of the holy martyrs, of the holy confessors, and the holy virgins, and all the saints, together with all the holy and elect of God, we excommunicate and anathemise this (A. B.) and from the threshold of the holy church of God Almighty, we sequester him that he may be tormented, deposed, and delivered over with Dathan and Abinam, and with those that say unto the Lord God---depart from us, for we desire not the knowledge of thy ways. And as fire is quenched with water, so let the sight of him be put out for evermore, unless it shall repent him, and make satisfaction. Amen.

May God the Father who created him, *curse him.*

May the Son who suffered for us, *curse him.*

May the Holy Ghost who was given for us in Baptism, *curse him.*

May the holy cross, which Christ for our salvation triumphing, ascended, *curse him.*

May the holy the eternal Virgin Mary, *curse him.*

May St. Michael, the advocate of holy souls, *curse him.*

May St. John, the chief forerunner and Baptist of Christ, *curse him.*

May St. Peter, St. Paul, St. Andrew, and all other Christ's Apostles, together with the rest of his Disciples, and four Evangelists, *curse him.*

May the holy and wonderful company of Martyrs and Confessors, *curse him.*

May the holy choir of the holy Virgins, who for the honour of Christ have despised the things of the world; *curse him.*

May all the Saints, who from the beginning of the world to everlasting ages, are found to be the beloved of God, *curse him.*

May Heaven and Earth, and all the holy things therein remaining, *curse him.*

May he be *curfed* wherever he be, whether in the house, or in the field, or in the highway, or in the path, or in the wood, or in the water, or in the church.

May he be *curfed* in living, in dying, in eating, in drinking, in being hungry, in being thirsty, in fasting, in sleeping, in slumbering, in waking, in walking, in standing, in sitting, in lying down, in working, in resting, *mingendo, cocando, and in blood letting.*

May he be *curfed* in all the powers of his body.

May he be *curfed* within and without.

May he be *curfed* in the hair of his head.

May he be *curfed* in his brain.

May he be *curfed* in the crown of his head, in his temples, in his forehead, in his ears, in his eye-brows, in his cheeks, in his jaw bones, in his nostrils, in his fore teeth and grinders, in his lips, in his throat, in his shoulders, in his wrists, in his arms, in his hands, in his fingers, in his breast, in his heart, and all the interior parts, to the very stomach; in his reins, in his groin, in his thighs, in his genitals, in his hips, in his knees, in his legs, in his feet, in his joints, in his nails.

May he be *curfed* in the whole structure of his body and members, from the crown of his head to the sole of his feet; may there be no soundness in him.

May the Son of the living God, with all the glory of his Majesty, *curse him*; and may Heaven, and all the powers that move therein, move against him, and damn him, unless he shall repent, and make full satisfaction. *Amen. So be it.*

REMARKS by the EDITORS.

Who that has the common feelings of humanity can read this solemn blasphemous excommunication, without horror! the mere form is shocking: but that this form should

should be read by men who call themselves Christians, is exceedingly awful; men who profess to be followers of CHRIST and his Apostles. To imbibe a spirit of persecution and of cruelty, in destroying mens lives and properties, and, if it laid in their power, their eternal welfare, is so contrary to the doctrines that was taught by those they profess to be the successors of, in both their power and holiness, that one would think the contrast so striking, there needed but the assistance of reason and common sense to show the principles and practice of Papists in their proper light.

When Protestants see these curses, invented by the Devil, framed by the Pope, pronounced by the Church and Priests against all hereticks, can they still exert themselves in support of their rights and privileges, in opposition to these holy curse-makers, when they must expect to immediately suffer the penalties inflicted thereby? No! surely they cannot; they will immediately throw themselves into the bosom of Holy Mother Church, import pardons and indulgences from Rome by ship loads, and in future pay Peter's pence, and all other religious taxes, with the greatest punctuality, at the hazard of the immediate damnation of their immortal souls, without touching upon the shore of purgatory.

For the PROTESTANT MAGAZINE.

Copy of a Letter from the Protestant Association of Newcastle, to Sir Matthew White Ridley, Bart. Member for Newcastle, sent up with their Petition.

SIR,

PROVIDENCE having animated us to exert our little endeavours to repel the common enemy to mankind, both as to civil and religious liberty, and having given us the strength of 7000 men in this part of the kingdom, to support our endeavours, We now, by unanimous consent, transmit you our Petition, to present to the House of Commons, hoping you will give it all your weight and interest.

From the best calculation that we are able to make, two thirds of the persons who have signed, belong to the established Church of England; other part belong to the Church

Church of Scotland; others are general Dissenters, that belong to neither Church; and there are four or five Papists; which latter seems a little extraordinary; but the reasons they gave were, that they were well assured, if the Papists could once prevail, our whole system of Government would be overturned.

We mention these matters, to shew you that this Petition has not been promoted merely by Presbyterians, so often suggested to its prejudice. Many of us have been wondered at, by some of our brethren of the Church of England, that we should take a part with Presbyterians. We, however, could not but smile at the observations, because all the subscribers tread upon ground of a more extensive scale, than to be confined to a party, merely for a party purpose. To enjoy the Christian Religion in its utmost purity and simplicity, is our chief end. The arbitrary principles of Popery are repugnant to us as Protestants, from the King down to the lowest peasant. When popery was tolerated in this land, arbitrary power, ignorance, and its handmaid, superstition, prevailed. These are the natural concomitants that have been, and ever will be, attendant upon Popery. We may even see this in Henry the Eighth's time, notwithstanding he was the person that threw off the yoke of the Pope; yet he only took away part of the triple crown from off the Pope's head, and placed it on his own. He retained the superstition of the Popish religion, with some little variation; but he would not allow the Bible to be read in English. He condemned Tyndall's translation, and the poor were deprived of the comforts of holy writ. He ordered hereticks to be burnt. This was the time, or shortly after, his famous dispute with Luther, whose arguments probably irritated the King; for it is believed, that had not the King written against Luther, he would have corrected many errors in the then worship. He took care of Edward's education, and when that young Prince mounted the throne, he established the book of prayer; priests were allowed to marry; popish books and images were abolished and destroyed; and an uniformity of religious service adopted throughout the realms. These wise laws, and the learning that then began to dawn in this land, were overwhelmed immediately upon Mary's accession to the throne; her zeal border'd upon madness, and her reign was nothing but blood, cruelty, oppression, and ignorance. She repealed all Edward's laws; the first introduced

roduced liberty of conscience, to give a sanction to the establishment of her own diabolical system of religion; and in her second year denounced vengeance against Protestants. Laws were made against hereticks, and the Pope's power was again acknowledged. The number of people, men, women, and children, who suffered, is enough to make the blood of every one run chill. Among these were men of the greatest learning and piety, whose names we ought ever to think of with the highest reverence and honour. They did indeed light a fire that will ever burn; to this day we feel the flame; and to them we are now indebted for the light of the Gospel.

Elizabeth succeeded; she again repealed Mary's laws, re-established the supremacy, and confirmed the laws of Henry the Eighth, and Edward the Sixth. She made laws against popish recusants. In the 27th of her reign, Jesuits and popish Priests came from abroad, to stir up rebellion; they were ordered to depart, on pain of high treason, and the receiving them was made felony.

These laws were not still sufficient to keep the Papists in awe; in the first year of James I. Papists were restrained from going over sea for education. Two laws made in the third year of James, declared Papists were guilty of treasonable conspiracies, and had committed damnable treasons. These laws were enacted to repress popish recusants, and to prevent the farther growth of Popery; and an oath of obedience was prescribed to be taken, and which, by the seventh of James, was to be taken by both men and women.

In Charles the Second's time, some Papists got into office, and others into the House of Commons: and in the 25th and 30th years of his reign, two good acts were passed, and are still in force, for persons in office, &c. to take the oaths of supremacy and allegiance, and declaration against Transubstantiation, Invocation of Saints, and Sacrifice of the Mass.

Such were the laws, and some others nearly to the same effect, that were passed from the time of Henry the eighth, when there were no doubts of the succession of the Crown; but upon the abdication of James the second, and the Crown being settled in a Protestant line, it became necessary to keep a more than ordinary jealous eye upon Papists, and the adherents of James.

In the first year of William and Mary, C. 18. 9. 26. Papists were declared disabled to present to livings in the Church,

Church, and new oaths and a declaration were enacted. Papists were removed from the cities of London and Westminster, to the distance of ten miles, as they had for a long time been found dangerous to the peace and safety of the kingdom. And by C. 15th, Papists, and reputed Papists, were to be disarm'd.

Their public plans not availing, they secretly, in 1695, formed a plot to assassinate King William.

In 1700, the 11th and 12th of William and Mary, it was found requisite to have a further law to prevent the growth of Popery, and treasonable Conspiracies. This is the Act which is partly repealed by the 18th of George III.

By the 11th and 12th of William and Mary, Popish Bishops, &c. saying Mass, or keeping Schools, &c. were to have perpetual imprisonment; and Papists not taking the oaths and declaration, in the 30th of Charles II. were not to inherit, and were rendered incapable of purchasing lands.

By the first of George I. it is declared that Papists had horrid designs to destroy this Kingdom, and the Protestant Religion, and cruelly to murder the subjects; they were therefore ordered to take the oaths, or register their lands.

In the 9th of George I. we find them rebellious again, and they were taxed for it, to pay the expences of Government.

A lenitive law was made in 1738, 11th of George II. allowing Papists to hold lands upon their taking the oaths and declaration; but in 1744 and 1745, a new rebellion broke out.

From that time to this they have apparently been in peace. But what was the occasion of it? Nothing less than the great check they met with at that time. No other reason can be assigned. Put power into their hands and they will rise again. It becomes us, who mean them no hurt, to be aware they do not hurt us. Their principles are so inimical to our King, Government, and Religion, that they ought never to be allowed to gain power. The man who was so foolish as to put a torpid snake in his bosom, out of compassion, to save its life, was killed by it.

We would willingly shew our utmost compassion to the Papists, but we are afraid they are torpid snakes, and are now reviving. By the late Act of 18th of George III.

imprisonment

imprisonment is taken away from the Popish Bishops, &c. saying mass, or teaching schools. Papists are allowed to hold lands upon taking the oaths therein.

We do not say that the Popish Religion is tolerated by the late Act; but it has destroyed the grand bulwark that prevented them from getting a head; it has tacitly authorised (so the Papists say) their Bishops, Priests, &c. to preach and promulgate the doctrines of Rome, and to admit the spiritual authority of the Pope. If this act of Parliament is meant to give the Pope spiritual jurisdiction, it is surely a grievance that we have a right to complain of, and we ought to have redress, as we swear to the contrary.

As to the repeal of the punishment of Bishops, &c. to perpetual imprisonment, we do not complain; such punishment is certainly too severe, and contrary to our ideas of punishment in a free country. If had been perpetual banishment, it would have been more mild, because it is giving a man his liberty in any other part of the world. Instead of perpetual imprisonment, it should be made high treason in a foreigner, and perpetual banishment to a subject; and if such subject returns, then high treason in him.

That part of the late act, which allows Papists to inherit and purchase lands, is the great objection; for it is apprehended it will be a means of giving them much influence at elections, and by that means power in the government, and, in the long run, overturn our constitution, erect Popery, with a popish King instead of the present family.

In the late oath which the Papists are to take, they swear it is not lawful to murder hereticks: if that is their belief, the principles of Papists must be greatly altered; but their principles, by their own acknowledgements, are the same as the Pope's; whatever he believes, they believe. Every Priest is sworn at his ordination to persecute us, and despoil us of our goods. That it is lawful to murder us, appears by many historic facts in France, Germany, Ireland, and our own country. The horrid massacres, murders, assassinations, and plots, by the Papists in cold blood, confirm their detestable maxims. They swear that faith may be kept with hereticks. Charity almost forbids us to contradict this; but Truth says they are perjured. The Council of Constance openly avowed that no faith is to be kept with hereticks. The

Pope, and the whole conclave of Rome, to this day assert the same maxim.

Papists also swear, that it is not lawful to murder Princes excommunicated by the Pope. Pray how many times has the Pope excommunicated our Kings, laid this nation under an interdict, and absolved the subjects from their oaths? How many plots were laid to murder Henry VIII. Queen Elizabeth, and William III.? Many!

In the same late oath, the Papists swear that the Pope hath not any *temporal or civil jurisdiction*, &c. But do the Papists assert that the Pope hath *not* any spiritual jurisdiction? They say he *has* spiritual jurisdiction. Their Bishops, &c. are exempted from punishment by saying Mass, or teaching School.

The Pope has assumed his authority by the late act; and even before the Act, Popish Bishops, &c. excommunicated Priests in this kingdom, only so far back as 1765, and no doubt since that time also. The Papists pay every homage to the Pope; festivals and fasts are all directed by him.

We wish to know, Why the Papists do not take the same oath of supremacy as we do? We swear that the Pope, &c. hath no *ecclesiastical or spiritual jurisdiction*; but the Papists are allowed to swear, that the Pope has no *civil or temporal jurisdiction*.

Why this distinction? Why should we swear one thing; and another part of the nation admit by their oath that we are perjured? Perjury is of more consequence to us than to them; for the Pope can pardon and absolve them from all oaths, treasons, and sins, past, present, and to come, only pay him a little cash (which is the principle way) or do penance, or go to confession, it is all one; sin as you will, no matter; pay the Pope a good sum, and be as wicked as we will, he will send us all to Heaven. This is their creed; and for which reason they themselves can give no security for their allegiance to government, or good behaviour to us.

They say the Pope is the head; hear his titles, "I am the universal Bishop, infallible Judge of all Controversies, Sovereign of Kings, vicerent of Christ, and God upon earth."

And by Revelation's, chap. xiii. ver. 4, They worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth speaking great things, and blasphemies, &c.

And

And pray what words can shew more the blasphemy of the Pope than his own appellations? What can shew more the belief of the Papists of the spiritual power of the Pope in this kingdom, than in their oath leaving out the words ecclesiastical or spiritual, and swearing only to the words temporal or civil.

Their swearing that they have no dispensation, and believing that they cannot be absolved of their oath, is a meer bagatelle; the Pope says, *he hath a right to dispense and absolve all oaths, depose all Kings, and send you and all of us to Heaven or Hell, as he chuset.* The Papists are bound to believe so, otherwise they are no Papists. And if they do believe, What trust can we place in them? What oaths can bind them?

We have taken up a great deal of your time, but we think it our duty to give you our real sentiments. We did not enter into this Association without considering matters, and entered into it (as we hope you will) for conscience sake; for we are fully convinced that the principles of Papists border upon the most mischievous views against us as Protestants, to raise rebellion, and depose the King if they can.

Our King is not acknowledged as King of Great Britain at Rome; their calenders declare the Pretender to be the King. The Papists do not deny it, and they will undoubtedly bring him over as soon as an opportunity offers.

In this matter then we are fighting for our present established King and Family, for our Country, and for our religion. Thus situated, we hope the Commons of Great Britain will receive our Petition, and grant the prayer of it.

I am, &c.

JASPER HARRISON, Chairman.

To Sir M. W. Ridley, Bart.

P. S. We request that our Petition be presented immediately after the Petition of the Protestants in London; and if not too much trouble, be pleased to apprise Lord George Gordon of it, he being (we believe) to present the London Petition; and we apprehend the Petitions going together, and the friends of both being present, they will mutually support each other.

Since we wrote the above, we have been informed that a letter has been written to you, by a person in this town, informing you that our Petition was sent over the whole country of Northumberland and Durham. To prevent such a malicious aspersion having any weight with you, the Committee begs to assure you, that the Petition was never further than the towns of Morpeth, Shields, and Sunderland. We were applied to from Durham, and some other similar distant parts, but a refusal was the consequence, being too far, in our opinion, for the environs to extend. The number signed, is 7661.

To the Editors of The PROTESTANT MAGAZINE.

Gentlemen,

I Was sincerely glad to see your proposals for publishing a *Protestant Magazine*; and having read a story in a book of Thomas Grantham's, printed in 1678, should be happy (if it meets with your approbation) to have it re-printed in your Magazine; together with the author's introduction.

I am, Gentlemen, your's, &c.

Cow Lane, June 25, 1781.

EDM. DORRELL.

As it is certain we now stand a very great distance from the primitive times of Christianity, as well as from the country where it was first planted, and its foundation laid in the holy doctrine, miracles, and sufferings of the MESSIAH, the author thereof, called the Apostle and High Priest of our Profession, JESUS CHRIST. So there hath intervened many dreadful occurrences, to render that glorious profession either suspicious, with respect to its verity, or but of mean consideration in point of excellency; partly through the prodigious impiety and immorality of many, who have assumed the Christian name; and partly through the monstrous alterations and contradictions in doctrine and manners, and the implacable and sanguinary feuds and animosities which have fallen out among the Professors of Christianity, to the great scandal of the Jews, and other nations, as well as to the unspeakable prejudice of many lovers

lovers of Christianity. Among those who have thus injured this holy calling of Christianity, the Papists are not the least culpable, but deeply criminal. To say nothing here of their sanguinary practices, notorious throughout the world, it will not be amiss to recount one instance (instead of a multitude) of their imprudent and mischievous obstructions of the advancement of CHRIST's interest amongst the poor Jews in Hungary. October 22, 1650, where a great Council of the Jews were met to search the Scriptures, concerning the MESSIAH, whether he was already come (as saith my author), when and where, after seven days debate about the time and manner of his coming, and person, not a few arguing the possibility of JESUS being him, chiefly from his miracles, and the grievous desolation and captivity of their nation, since his crucifixion, (not to be paralleled with former presidents) and the LORD's not answering their prayers as he was wont to do.

Hereupon the Pope's deputies were called in, viz. two Jesuits, two Franciscans, and two Austin Fryers, to give an account, That if the MESSIAH be come, and JESUS be him, what rules and orders had he left for his followers to walk by?

These Popish companions being admitted, forgot the cause of CHRIST, and spake not a word for him, or it; but at the first onset, began to solicit them to become Profelytes to their holy Catholick Church (as they call that of Rome) whose rules and government, said they, are the only institutions of CHRIST, whose Vicar the Pope is, &c. And thence descended to particulars, asserting the bodily presence in the Sacrament, the invocation of Saints, and in particular of the Virgin, who could procure any thing of her son; the use of the holy crosse; the religious use of holy days, &c.

As soon as they heard these things, the Assembly broke up in great tumult and loud shrieks, crying out, No Christ, no Woman God, no Images. Many rent their cloaths, cast dust on their heads, and cried, blasphemy! blasphemy! And thus were these poor Jews hardened, instead of converted, by those Popish vanities.

This story (as my author truly says) is worthy to be written in all the annals and languages of Christendom, to the eternal infamy of Papists and their cause.

For

For the PROTESTANT MAGAZINE:
A PICTURE of POPEERY.

AS late I wander'd o'er the flow'ry mead,
And listen'd to the musick of the grove,
By meditation led, a hollow sound,
Harsh as the distant thunder, struck my ear,
Disgustful as the groans of dying men;
And such it seem'd. Again the murmur rose
With loud repeat, mingled with direful yells,
As bursting from the hapless breasts of some,
Strug'ling and torn with agonizing pain.
The clang of rattling chains, and dreadful hiss
Of furious serpents, borne on echo's wings,
Struck the pale trav'ler with profound dismay,
And fill'd the frighted air with stunning noise.
Aghast I stood; nor I alone; for, lo!
Bright sol with withdrew his golden beams, and hid
His radiant head in clouds: the feather'd choir
Broke off their songs, and Nature silent sat,
In expectation of some great event.
When, lo! a gloomy troop came marching on
In long and slow procession---Friars, Monks,
Of various orders, Francis, Dominick,
Augustine, and Ignatious's far famed sons
Bearing the standards and proud ensigns high,
Of each denomination. After these,
A train of white rob'd Priests, with shaven crowns,
Bore crosses; and with solemn steps advance'd,
With sable banners waving in the air,
On which inscrib'd, in characters of gold,
Infallibility, and Holy Church.
Bells, cannons, and desires, inblazon'd shone,
The next in order, lo! an hideous form,
March'd stately on; an horrid monster; he
Whom favour'd John, in Patmos once beheld;
Seven headed; from his heads ten horns arise,
Crown'd with imperial diadems, inscrib'd
With titles big with blasphemy and pride,
And on him rode in regal state along,
A potent Queen, mysterious Babylon,
Attir'd in flowing robes of tyrian dye,

With diamonds, gold, and richest gems adorn'd,
 Brought from Golconda and the sumpt'ous east.
 In her right hand a spacious cup she held,
 Flowing with human blood, full oft' she quaff'd
 The precious liquor with such dear delight,
 That still her raging thirst was unallay'd;
 Though its strong fumes intoxicate her sense,
 Close by her side, her sire, Apollyon, stalk'd,
 With aspect grim, belching terrific flames;
 He spread, and often clapp'd his broad black wings,
 Triumphant in his darling daughter's state
 With joy malignant, such as devils feel
 When myriads sink to their abhor'd abode.

A num'rous train attended on their Queen;
 First, Tyranny; frowns wrinkle o'er his face;
 He grasps an heap of scorpions, whose dire hiss
 Strikes terror; while his other hand contains
 A whip of knotted wire, whose dreadful lash
 O'erwhelms his groaning slaves with wounds and
 death.

See Persecution next, (O fiend abhor'd)
 Cover'd with human gore the fury comes;
 Fierce fire darts from her eyes; with emel joy
 She views a croud of dismal objects, drag'd
 From their deep dungeons to behold the day,
 To groan and bleed afresh, beneath the weight
 Of tort'ring engines, and the hellish art
 Of holy Fathers, long innur'd to scenes
 Of blood and misery, of death and woe.

Lo!—Murder next, his hands (imbrued in blood)
 A dagger, and a cup of poison hold.
 Treason and foul Conspiracy appear,
 Silent as death, and wrapt in shades of night.
 Perfidious Treachery, Falshood, nursed in Hell,
 And a long train of fiends and forcerers,
 So black, so horrid, to recount their names
 Patience would fail, and the bright lamp of day
 Revisit Heaven, and disperse the shades,
 Which in this silent hour hang o'er the earth,*

* Wrote late at night.

'Ere,

'Ere the long tale were told.

----- Is this then she,

That daughter of the skies, offspring of Heav'n,

Whose gracious office is to crown mankind

With all can make immortal beings blest ?

If so, alas ! how unlike her fire !

How much unlike that fount of purity,

Whose name is Holy, GOD of Peace and Love.

O call decrepid winter blooming spring ;

Call sickness health, death life, and fire frost ;

But call not this abominable fiend

The scarlet whore, Religion---sacred pow'r !

Thou beauteous image of the Heav'nly King,

Thou meek-ey'd gentle fair, whose flowing robe

Is sweet humility. Peace, holy Peace,

Sways thy pure breast ; divine philanthropy

Glow's in thine heart, and glistens in thine eyes,

Directs thy willing feet, and guides thy hand

To noble acts of kind beneficence.

Thy radiant beams, dispelling mental shades,

Sheds the sweet light of Heav'nly day around.

Thy smiles revive the fainting, drooping heart,

And bursts the prison house of sad despair.

Lo ! Truth and Mercy love to dwell with thee,

And where thou art, there happiness is found.

O ! sound thy trumpet, let the nations hear,

Fly far and wide on Truth's coelestial wings,

Enlarge thy empire, stretch thy wide domain

For as earth's utmost bounds, 'till error flee

Back to her native hell, the beast expire,

And Angels sing the fall of Babylon.

MARIA

PROTESTANT MAGAZINE,

FOR SEPTEMBER, 1781.

To the Editors of the PROTESTANT MAGAZINE,

Gentlemen,

IF the inclosed Letter come within the Limits of your Plan, the Insertion of it will oblige

Your well Wisher,

W.

To the Author of a Pamphlet, intitl'd "THE STATE AND BEHAVIOUR OF ENGLISH CATHOLICS, FROM THE REFORMATION TO THE YEAR 1780,"

S I R,

I Perfectly agree with the Monthly Reviewers, that your's is a well written pamphlet, and a sensible and animated tract; I am not so well satisfied that it is a liberal pamphlet: superiors, friends, and real or supposed enemies, you have bestowed epithets upon, that little comport with the idea of liberality. P. 6, of your preface, you say, "The words *Popery* and *Papist* are peculiarly insulting, I am no *Papist*, nor is my religion

1

"Popery."

“*Popery*.” When you wrote this, you certainly did not recollect, that you were charging the Legislature, and all your avowed Friends, in both Houses of Parliament, with offering you this insult. *Roman Catholic Religion*, and *Catholics*, are terms unknown in the statute books of this realm; the religion itself is called *POPERY*, and the persons professing it called *PAPISTS*. The Address presented Friday, May 1st. 1778, is intituled “The humble Address of the Roman Catholic Peers and Commons of Great Britain;” but the Act, granting the relief, the Address prayed for, is intituled “An Act for relieving his Majesty’s subjects, professing the Popish Religion, from certain penalties,” &c. &c. And the Bill brought in, in June, 1780, was intituled, “A Bill to secure the Protestant Religion in Great Britain from any encroachments of Popery, by more effectually restraining Papists, or persons professing the Popish Religion, from teaching or taking upon themselves the Education or Government of the children of Protestants.” If you be no *Papist*, there is no penal law of this realm, which can any more effect, or injure you, than every other member of the community: the penal laws, to which you are obnoxious, and of which you complain, are made solely against *Papists*, and persons professing *not* the Catholic, but the *Popish* Religion. I cannot therefore agree with you, that “the single appellation of Catholic sufficiently distinguished the party you were describing.” Nor, indeed, can I think you really in your heart believe so; for P. 144, you say, “That we are obliged to hear this Church, and therefore that she is infallible, by the guidance of Almighty GOD, in her decisions regarding Faith.” Now this infallible Church has declared, in one of her articles, *viz.* the 23d of Pope Pius’s Creed, that Catholic is not sufficient, for it says, “I acknowledge the Holy Catholic, Apostolic, ROMAN Church, to be the Mother and Mistress of all Churches: and I promise and swear true obedience to the Pope of Rome, who is the successor of St. Peter, the Prince of the Apostles, and the Vicar of JESUS CHRIST.” I am a member of, and constantly profess to believe in, the Catholic Church; yet I am a Protestant, and a Protestant, not out of compliance with the established religion of my country, but upon principle, and from conviction. P. 132, you say, “I never knew an instance, in which conviction

tion of the errors of Popery has made one profelyte, "They became Protestants as soon as they cease almost "to be Christians." You have guarded this very illiberal reflection, by saying, "I never knew." Should therefore an exception be made to your general reflection, you may avail yourself of the weak subterfuge, that the person was not of your acquaintance. However, permit me to ask you, if you mean to include the Rev. Mr. S—, Vicar of A— in Kent, Author of the Errors of the Church of Rome detected, published in 1778? My reason for asking this, is, that the reflection seems to me, to be particularly levelled against the writings, as well as persons, of all who through conviction have left the Communion of your Church. I have not the pleasure of being acquainted with Mr. S—, but from his publication, which I have read with great satisfaction, I am led to think that conviction of error, not dissipation of mind, made him a Profelyte.

The epithets you have bestowed upon Archbishop Cranmer, I cannot think will recommend your pamphlet to the approbation of any other than the Papist or Infidel; and I perfectly agree with the Reviewers, that in the strong outline of a noble Lord's character, "resentment" "bath tinged the colour."

I beg to assure you, I am an advocate for universal toleration in matters of Religion, where they simply are so; but cannot possibly carry my idea of toleration so far, as to tolerate any religious tenets, that are inimical to the peace, order, and well being of the civil liberty of the subject. I am not singular in my opinion; it is the sentiment of the great Mr. Locke, the best writer on the subject of Toleration, in our language, and perhaps in any other: lest you, or the public, should not be well acquainted with it, I will transcribe it.

The Opinion of Mr. LOCKE, on the Toleration of Papists.

"I say no opinions, contrary to human society, or to
"those moral rules which are necessary to the preserva-
"tion of civil society, are to be tolerated by the Ma-
"gistrate. But of these, indeed, examples in any
"church are rare: for no sect can easily arrive to such
"a degree of madness, as that it should think fit to teach,

“ for doctrines of religion, such things as manifestly un-
 “ dermine the foundations of society, and are therefore
 “ condemned by the judgment of all mankind; because
 “ their own interest, peace, reputation, every thing,
 “ would be thereby endangered.

“ Another more secret evil, but more dangerous to
 “ the commonwealth is, when men arrogate to them-
 “ selves, and to those of their own sect, some peculiar
 “ prerogative, covered over with a specious shew of de-
 “ ceitful words, but in effect opposite to the civil right
 “ of the community. For example: We cannot find
 “ any sect that teaches expressly and openly, that men
 “ are not obliged to keep their promise; that Princes
 “ may be dethroned by those that differ from them in
 “ religion; or that the dominion of all things belongs
 “ only to themselves. For these things, proposed thus
 “ nakedly and plainly, would soon draw on them the
 “ eye and hand of the Magistrate, and awaken all the
 “ care of the commonwealth to a watchfulness against
 “ the spreading of so dangerous an evil. But neverthe-
 “ less, we find those that say the same things in other
 “ words. What else do they mean, who teach that *faith*
 “ *is not to be kept with hereticks*? Their meaning forsooth
 “ is, that the privilege of breaking faith belongs to them-
 “ selves: for they declare all that are not of their com-
 “ munion to be heretics, or at least may declare them so
 “ whensoever they think fit. What can be the meaning
 “ of their asserting, that *Kings excommunicated forfeit their*
 “ *crown and kingdoms*? It is evident that they thereby
 “ arrogate unto themselves the power of deposing Kings;
 “ because they challenge the power of excommunication
 “ as the peculiar right of their hierarchy. That *dominion*
 “ *is founded in grace*, is also an assertion by which those
 “ that maintain it do plainly claim the possession of all
 “ things. For they are not so wanting to themselves as
 “ not to believe, or at least not to profess themselves to
 “ be truly pious and faithful. These therefore, and the
 “ like, who attribute unto the faithful, religious, and
 “ orthodox; that is, in plain terms, unto themselves,
 “ any peculiar privilege or power above other mortals, in
 “ civil concerns; or who, upon pretence of reli-
 “ gion, do challenge any manner of authority over such,
 “ as are not associated with them in their ecclesiastical
 “ communion; I say these have no right to be tolerated
 “ by the Magistrate; as neither those that will not own,
 “ and

and teach the duty of tolerating all men in matters of mere religion. For what do all these and the like doctrines signify, but that they may, and are ready upon any occasion TO SEIZE THE GOVERNMENT, and possess themselves of the ESTATES AND FORTUNES OF THEIR FELLOW-SUBJECTS; and that they only ask leave to be TOLERATED BY THE MAGISTRATE so long, until they find themselves strong enough to effect it."—*Locke on Toleration*, 9th edit. 1765, p. 58, 59.

With the permission of the Editors of *The Protestant Magazine*, I purpose to make a few remarks on your work.—In your introduction you seem at a great loss to account for the reasons which induced the Protestant Association to petition Parliament for the repeal of the Act of 18 of his present Majesty. P. 2, you say, "I am ready to allow, that the Protestant Association might be influenced by motives, to them of a cogent and weighty nature. They might seriously apprehend, from a supposed increase of Popery, that danger threatened the established Church, and the civil Constitution of Great Britain." P. 3, you have changed your mind, and say, that "from a general view indeed of the characters of those men, who formed the Protestant Association, it will be more rational, I believe to conclude, that they had no distinct object before them: for they were not qualified to combine ideas, or to project schemes of operation. To all appearance, there never was so illiterate and rude a multitude." In the next page you return to your former opinion, and say, "I am much disposed to believe that it was the dread alone of Popery which instigated the Associators. The records of bigotry and fanaticism will ever occupy a large space in the annals of mankind. A person but little acquainted with the general sentiments of Englishmen, in the business of religion, will be necessitated to draw the same conclusion. There still remains in the mind of almost every Protestant, from the highest to the lowest, from the best-informed to the most ignorant, from the infidel to the zealot, and from the fanatic to the man of cool reason, a rooted prejudice against the name of Catholic, which no time, I fear, or the efforts of philosophy, will ever erase. No sooner is the infant mind susceptible of the slightest impression, than it is the business of the nurse to paint a hideous form, and that she calls Popery.

" Every

“ Every circumstance of horror, and all the scenery of
 “ glowing imagination, is called in to deck the curious
 “ phantom. Nor afterwards is it the aim of better judg-
 “ ment to remove this false impression; rather, all the
 “ arts of declamation are sedulously employed to give it
 “ a more fixed and lasting permanency.” Should any
 enquire “ how this prejudice against the name of Catho-
 “ lic, which no time, nor the efforts of philosophy,
 “ will ever erase,” became so deeply rooted; I shall beg
 to give them your own account of its first planting,
 which I find P. 8. “ The BARBARITIES practiced
 “ by CATHOLICS on many, whose sole crime often
 “ was difference in belief, cannot be too much exa-
 “ ggerated; and the BLOOD* OF INNOCENCE, which
 “ was then spilled, became the seed of fatal animos-
 “ ities.” You are supported in this opinion by no
 less man than the good and learned Bishop Burnet,
 who Vol. 2. P. 338, of his *History of what is called*
the Reformation,† says, “ It was an unusual and an
 “ ungrateful thing to the English nation, that is apt
 “ to compassionate all in misery, to see four, five,
 “ six, seven, and once thirteen, burning in one fire: and
 “ the sparing neither sex nor age, nor blind nor lame, but
 “ making havock of all equally; and above all, the bar-
 “ barity of Guernsey† raised that horror in the whole
 nation,

* From the year 1540 to the year 1570, comprehending only the space
 of 30 years, no fewer than 900,000 Protestants were put to death by
 Papists in the different countries of Europe: among whom were 33
 Barons, 148 Earls, and 39 Princes. In the time of Paul IV. whose
 pontificate lasted about four years, the Inquisition alone, according to
 the testimony of Vergerio, destroyed 150,000. According to the cal-
 culations of some, the whole number of persons massacred on account
 of religion, since the first rise of the Papacy, including the space of
 1400 years, amounts to upwards of 50,000,000; which makes a num-
 ber, for every year, of 35,714, and some odds.

† P. 5. You use the phrase “ At the beginning of what is called
 “ the Reformation.” Was it not more than called? Was it not
 really a Reformation? You seem to be of that opinion, when you say,
 P. 6. “ I allow that much good was eventually derived to the Christian
 “ Church from the Reformation. The professors of the old religion
 “ were roused to more active virtue; they saw the necessity of proper
 “ discrimination betwixt human inventions and divine institutions;
 “ and a spirit of universal enquiry was soon set on foot, the happy
 “ effects of which are now experienced.”

† In the year 1556, Eighty-five Persons perished by the barbarity of
 the furious Bishop Bonner. Women themselves were not spared; and
 the fury of the persecutors fell upon innocent infants. In the Isle of
 Guernsey,

" nation, that there seems ever since that time, such an
 " abhorrence to that religion to be derived down from
 " father to son, that it is no wonder an aversion so
 " deeply rooted, and raised upon such grounds, does
 " upon every new provocation, or jealousy of returning
 " to it, break out in most violent and convulsive symp-
 " toms."

I cannot agree with you, that the persons who signed the Protestant Petition were "so illiterate and
 " rude a multitude:" If you will trouble yourself to look over the names which are to the Petition, and which have been arranged in alphabetical order and printed, you will find many names you perhaps little think of, and which you will be sorry for bestowing such epithets upon.

You are perfectly right in your idea that the Protestant Associators "seriously apprehended, from a
 " supposed increase of Popery, that danger threatened
 " the established Church, and the civil constitution of
 " Great Britain." And they are, no doubt, much obliged to you for your vindication of them, in saying, that "it became THEIR DUTY therefore to take the
 " alarm, and TO PETITION for the repeal of an obnoxious Act."

In the next number I shall proceed to remark on your Historical Account of Catholics. You will perhaps think a few letters in a Magazine beneath your notice, and not worthy your replying to. Be it so: I want not to get into any controversy, but I earnestly desire to defend truth and rectify error. You will say, Why then do you not answer my book at once in a pamphlet? I can now and then amuse myself with writing a letter, but have a multiplicity of important business that prevents my engaging in any such work. Another reason why I have adopted this plan is, the Magazine is equally open to you, and I shall be happy to be convinced if wrong, and shall rejoice to have every and all my errors rectified.

I am, Sir, your's, &c.

August 14, 1781.

W.

Guernsey, a woman big with child being condemned to the flames, and the violence of them bursting her womb, and discharging the child into the fire, some spectators humanely snatched it out; but after a slight consultation, the Magistrate, who assisted at the execution, ordered it to be thrown back into the flames.

Vid. Rapin's History of England, Vol. 3. P. 196. and A Warning to English Protestants, on occasion of the present more than ordinary growth of Popery. Printed for Mathews, No. 18, Strand.

To

To the Editors of The PROTESTANT MAGAZINE,

Gentlemen,

AS I presume you do not mean to confine your valuable Magazine entirely to the subject of Popery, I shall be much obliged to some of your ingenious and learned correspondents, to give the public a solution of the seeming contradiction that appears in the account of the vision at St. Paul's conversion. Acts ix. 7. it is said, "And the men which journeyed with him stood speechless, HEARING A VOICE, but seeing no man." Acts xxii. 9. St. Paul says, "And they that were with me saw indeed the light, and were afraid; but they HEARD NOT THE VOICE, of him that spake to me."

I am, Gentlemen,

Your sincere well wisher,

August 21, 1781.

An humble Enquirer after Truth.

[The Editors of *The Protestant Magazine* beg to acquaint this, and every other correspondent, that they earnestly desire to render their work truly acceptable, and worthy the support and protection of the public, and especially of the serious and religious; they wish to lead to truth, while they caution against error. All Essays on doctrinal and practical Divinity—Hebrew and Greek Criticisms—Anecdotes of pious Persons—Sacred Poetry—Questions in Divinity, &c. &c. will find a place in *The Protestant Magazine*.]

To the Editors of the PROTESTANT MAGAZINE.

Gentlemen,

IHAVE just been perusing your Magazine; I heartily approve your plan, and cordially wish it success. I submit the following extract, from the very sensible Dr. Brown's *Estimate of the Manners and Principles of the Times*, to your superior judgment. I could wish you to insert it, as I flatter myself it will be a mean to convince many that Popery is not a harmless, speculative,

lative, religious tenet, but a political and civil evil, of immense magnitude.

I am, Gentlemen,

Your well wisher,

August 2d, 1781.

MNMS.

Of the different Genius and Permanency of Popery and Protestantism,

LET us consider, how far the different genius of the two religious systems of Popery and Protestantism, may affect the national spirit of defence, and consequently the duration of every state.

“ Enthusiastic religion leads to conquest; rational religion leads to rational defence; but the modern spirit of irreligion leads to rascally and abandoned cowardice.”

This is a text on which the writer thinks it of particular consequence to enlarge.

1. Popish superstition, as well as fanaticism (of which indeed, in many instances, Popish superstition is a species) is a more active principle, with regard to conquest, than rational Protestantism. The first piques itself on destroying and extirpating the enemies of GOD: the latter, regarding none as the enemies of GOD on account of error, aims only at rational defence.

While Protestantism, therefore, retains its proper influence in the minds of men, it may be a match for Popish superstition. What it wants in *fury*, it makes up in *steadiness*. This truth our forefathers have twice seen manifested in our own country.

But here lies the danger: mankind are apt to be either blindly *zealous*, or altogether *cool* in matters of religion: the reason is, because mankind are generally led by their *passions*, in religion, as in other things. Hence the peculiar danger to Protestantism, arising from Popery. For Popery, in its nature tending to *inflame* a *passion*, lays hold of the ruling weakness of man: while Protestantism, working only on his nobler part, his *reason*, whose dictates he but seldom regards, is apt to fall away into neglect and coldness. Thus we see, taking man as he is, *fury* is the natural character of the one; *indifference* of the other.

2. Besides this, Popish superstition obtains another advantage over rational Protestantism, arising from *degenerate manners*. For Popery points out religious fury and persecution, as the best *atonement* for vice or *crimes*: whereas Protestantism urgeth no pretence of this kind upon its votaries; but, on the contrary, teaches them, that without morals, religion is *mockery* of GOD. Thus we see, that even the *vices* of a Papist tend to inspire him with *furious zeal*: whereas the *vices* of a Protestant urge him, for the sake of a false peace of mind, to the neglect, the designed *forgetfulness* of all religion.

Thus, though the persecuting principle of the Papist doth not preserve the purity of his manners; yet even the degeneracy of his manners tends to preserve his principle. This we see confirmed by the general state of things in our own country; in which, though the Roman Catholics are carried along in the common stream of manners, yet their principles remain unshaken.

On the other hand, though the rational principles of Protestantism tend to preserve the purity of manners; yet, if a degeneracy of manners comes on, it certainly tends to destroy the principle. This, too, we see confirmed by the general state of things in our own country; where, as manners have degenerated, religious principle hath decayed.

3. Another circumstance, which tends to preserve and strengthen the blind zeal and intolerant principles of Popery, is, the tremendous penalty annexed in the imagination to any departure from them. For as the Papist believes this departure will expose him to all the effects of the divine displeasure; so this apprehension tends to prevent the natural excursions of thought, and chains down the mind in intellectual darkness.

On the contrary, the free principle of Protestantism, not working by *terror*, encourages the mind to range abroad in quest of truth. No religious apprehension accompanies the search: and hence, though *reason* will sometimes fix the mind in salutary religious principle, *passion* will oftener allure and misguide it into the pleasurable path of unbelief.

4. Another cause of the superior permanency of Popery, ariseth naturally from the last assigned. Where so much merit is supposed to be in one particular system of belief, and so much demerit or guilt in any departure from it, there, even the benevolent passions urge strongly

to making profelytes. It is esteemed little less than saving a soul, to draw a man over to the Popish faith. And, to give all parties their due, this hath been often the mistaken and fatal motive to persecutions, which have been charged altogether upon unfeeling cruelty. Now the genius of Protestantism is essentially opposite to this. As it is too just and generous to *compel*, so, as a natural consequence, it is often too indolent, even to *persuade*.

5. A fifth cause of the permanency of Popish principle, beyond that of Protestantism. Popish superstition arms itself with the weapons of civil power; and, by checking the open and avowed *profession*, checks in a certain degree the progress of impiety. Whereas it must be acknowledged and lamented, as one of the unalterable defects of a free government, that opinion must have its course. The disease is bad; but the cure would be fatal. Thus freedom is compelled to admit an enemy, who, under pretence and form of an ally, often proves her destroyer.

6. The last cause flows naturally, as a consequence of these which have been assigned. A religious principle, which is only overwhelmed by the prevalence of vice or passion, but still lies dormant in the heart, may be easily awakened and recalled into action: but where the principle is not *overwhelmed*, but *extinguished* by degenerate manners, there it is seldom, if ever, restored to its former influence.

Now the Popish principle, when it seems to lose its effect, is generally no more than overwhelmed by vicious manners: the religious belief being rooted in powerful passions, remains in the heart, and through any striking or alarming incident, is again awakened into action. Thus it manifestly operated, in an instance recorded by Machiavel. "The Roman religion would doubtless have been lost before this, had it not been reduced towards its first principle by St. Francis and St. Dominic; who, by their poverty, and christian-like examples, revived it in the minds of men, where it was almost effaced; and prevailed, that the looseness and depravity of the Prelates and Cardinals did not ruin it: for men, seeing them live in that indigence and poverty, by confessing their sins to them, and hearing them preach, began to learn meekness, charity, and obedience."* In this instance, we see, the principle was *overwhelmed*, but not *extinguished*.

* Dif. Pol. l. iii. c. 1.

But where the principles of rational Protestantism are born down by opposite manners, there the power of these ruling manners tends not only to overwhelm the effects of the rational principle, but to destroy the principle itself. For reason is easily betrayed or corrupted by passion: and where rational principle is not rooted in some opposite passion of equal strength with that which bears it down, as soon as reason is corrupted, the principle is of course extinguished, and lost. The *present* state of our own country is a lamentable instance of this truth.

Need I point out the particular tendency and end of these reasonings? It is plainly this: that if we regard man as the weak creature which he always hath been, is, and will be; as a creature often led by *passion*, and seldom by *reason*; there is manifestly an inequality of force in these two species of religion. Their *genius* is essentially opposite: Protestantism calmly presents herself to the *reason*, Popery seizes the *passions* of mankind: and hence, modern Popery, set against modern Protestantism, is in danger of overwhelming it.

It may be objected against this argument, and is frequently maintained, that although the vulgar are led blindfold by Popish superstition, yet Statesmen are not its dupes, and therefore it is to be regarded as a mere creature of the State, and subservient to the views of policy. In reply to this, let it be considered, First, that although Statesmen are often contemners of the religion of their country, yet they are not always so. Secondly, suppose them to be of this turn, yet, in Popish countries, the Princes are generally superstitious, and will therefore often sway the Councils of the State, where they have spirit and action. Thirdly, they are altogether unacquainted with the foundations of politics, who know not, that the religion of every country will always strike its ruling colours deep into the politics of the country, in spite of all the Statesmen in the world. And lastly, that even where superstition is made the dupe of ambition, and schemes of policy, even *there* it is the most powerful of all engines in working up the body of the people to carry into effectual execution those very schemes which perhaps were planned by *Atheism*. The objection thereof is futile; and founded in a total ignorance of true politics and human nature.

To convince the Protestant world, how much reason there is at present for a general watchfulness and union

In this regard, let us confirm what hath been here said on the different genius of the two religions, by a short view of the present state of Britain, America, and the European Continent.

With regard to our own country, the principles of Protestantism have lost their influence: infomuch, that it is no injustice to the higher ranks of this kingdom to say, that the main security of the Church ariseth from its alliance with the State. There is now among the Great, such a general indifference and supineness in, not to say contempt of, every thing that regards religion *only*, as may well alarm those few, who look forward to posterity. How different a state of religion is this, from that which prevailed in the reign of Elizabeth? When, as Bolingbroke justly observes, "The Reformation was established, not only in outward form, *but in the hearts of men.*"* How different from that which prevailed at the grand period of the abdication of James the second? when Protestant principle took the lead, even of the spirit of *civil* liberty; and effected the most glorious Revolution that history hath yet recorded: a Revolution, which might justly be stiled *religious* rather than *political*. That great religious spirit, which at these illustrious periods shone so bright, is now quenched in darkness; and the world beholds the consequence.

On the other hand, the zeal of Popery, in this kingdom, is active, is indefatigable. Its very state of separation tends naturally to this effect. The reasons assigned above, arising from its particular genius, maintain its influence. The Priests are assiduous, from principle, in making proselytes, and in urging their party to make them. There is, at present, a Gentleman in the west of England, who openly gives five pounds to every person who becomes a proselyte to the Roman Church; and the additional bribe of a Sunday's dinner, for every such person that attends mass. Allurements of the same kind are known to prevail in most parts of the kingdom, and among those of the highest rank, though not so openly declared. The Papists *seem* to approve our lenity, in thus supinely letting the laws sleep: in the mean time their numbers increase. But can a nation use its eyes, and not see, that they must secretly deride our folly? Especially when we reflect far,

* Remarks on the History of England. Letter XVIII.

ther, that they have at their head, a Pretender to his Majesty's throne and kingdoms, who regards the inhabitants of this nation, not as his *subjects*, but his *cattle*. Who doth not see, that by this blind neglect, or, if you please, this mistaken lenity, (which by the way ariseth not from our *generosity*, but our *contempt* of religion and the public welfare) we are treasuring up a hidden and dreadful mine, which, on the first occasion given, will blow up our constitution both in Church and state?

The writer hath no personal pique to the Gentlemen of the Popish faith: on the contrary, he knows many of them to be, in private life, of *amiable* and *respectable* characters. He is far from presuming to deny even the *merit* of their *intentions* in a *religious* regard: for there is no doubt, but good intentions may exist in every religious sect. He hopes therefore, they will put the same charitable construction on *his* intentions, while he lays open the genius and tendencies of their system of belief. He is far from meaning to revive sanguinary laws: yet these Gentlemen must excuse him, if, knowing the *ruling* principles of their Church, he freely explains and urges the dangers that threaten his country.

For the PROTESTANT MAGAZINE.

To the Author of a Letter signed "An English Catholic."

S I R,

I Yesterday, like you, had an opportunity of reading *The Protestant Magazine*, where, to my astonishment, I found a letter signed *An English Catholic*. I immediately found an inclination to answer it, yet was prevented, by my doubts of its being written by one of that community; I rather feared that some knave of an affector had affixed that signature, in order to bring an odium upon the Catholics. Upon mature deliberation however, I have resolved to take up my pen, not to render railing for railing, but with a simple, single view to correct your errors, and rectify your mistakes.

I respect your modesty, and approve your cautious manner of speaking; you do not assert dogmatically, that *The Protestant Magazine* is written "upon intolerant principles, and filled with treason, and insolent reflections against Government," but prudently say,
 " I think

" I think it wrote upon intolerant principles," &c. As you condemn intolerance, I hope you will give me the liberty of thinking different.

To differ with any person about the design of a trifling picture, would make a man of common sense blush; I shall not therefore the least regard the Frontispiece, it is or is not founded in fact, just as you please; but I shall regard your expression, *viz.* " I deny that any fence against the Roman Catholic faith has been broken down; I deny that that religion, or the holy fathers of the Church, are taking any advantages of the small favours granted them in 1778, by an enlightened benevolent Government, whose merciful nature was shocked at the severe restrictions and penalties laid on the Catholics."

The Act of the 11th and 12th of William and Mary, which was partially repealed by the 18th of his present Majesty, either was, or was not a fence against the Roman Catholic faith; if it were a fence, the repealing the Act was a removal of it; if it were not, the repeal of the Act is not the least relief to Roman Catholics. However, *I think* you yourself seem to imagine it to have been a fence, and a fence so guarded with tenter hooks, spikes, steel traps, spring guns, &c. &c. " that the merciful nature of the present enlightened and benevolent age was shocked at."

If however you will examine the Act, you will find it was intended for a fence; it is called, " An Act for the further preventing the Growth of Popery;" and in preamble sets forth, " Whereas there has been of late a much greater resort into this kingdom than formerly of Popish Bishops, Priests, Jesuits, and they do very

* At the period in which the laws against Papists, now stigmatized and condemned, were enacted, the subject of toleration, and the rights of conscience, were as narrowly and thoroughly examined, and perhaps as well understood, as at present; and they owe their birth to the same legislators and councils which had a little before overturned the bulwarks of tyranny, and broke the rod of the persecutors; and which had, in a very eminent degree, asserted and established Britains liberties. These laws, indeed, appear to have been only a necessary sequel to the former framed at the Revolution, without which that great work had been left entirely incomplete and defenceless. They were added as pieces of defensive artillery, to render the lovely and glorious fabric more strong and impregnable.

Free Thoughts on the Toleration of Popery, deduced from a Review of its Principles and History. P. 252.

" openly,

“ openly, and in insolent manner, affront the laws, and
 “ daily endeavour to pervert his Majesty’s natural born
 “ subjects, which has been occasioned by neglect of the
 “ due execution of the laws already in force, for pre-
 “ venting the further growth of Popery, and of such trea-
 “ sonable and execrable designs and conspiracies against
 “ his Majesty’s person and government, and the esta-
 “ blished religion; as have lately, as well as heretofore,
 “ been brought to light, and happily defeated by the won-
 “ derful Providence of GOD.”

And Bishop Burnet gives the following account of the
 Bill: “ Upon the peace of Ryfwick, a great swarm of
 “ Priests came over to England; not only those, whom
 “ the Revolution had frightened away, but many more
 “ new men, who appeared in many places with great
 “ insolence; and it was said, that they boasted of the
 “ favour and protection of which they were assured.
 “ Some enemies of the Government began to give it out,
 “ that the favouring that Religion was a secret Article
 “ of the Peace; and so absurd is malice and calumny,
 “ that the Jacobites began to say, that the King was
 “ either of that religion, or at least a favourer of it.
 “ Complaints of the avowed practices and insolence of
 “ the Priests were brought from several places, during
 “ the last Session of Parliament, and those were malici-
 “ ously aggravated by some, who cast the blame of all
 “ upon the King.

“ Upon this some proposed a Bill, that obliged all
 “ persons educated in that religion, or suspected to be
 “ of it, who should succeed to any estate before they
 “ were of the age of eighteen, to take the oaths of alle-
 “ giance and supremacy, and the test, as soon as they
 “ came to that age; and ’till they did it, the estate was
 “ to devolve to the next of kin, that was a Protestant;
 “ but was to return back to them upon their taking the
 “ oaths. All Popish Priests were also banished by the
 “ Bill, and were adjudged to perpetual imprisonment,
 “ if they should again return to England; and the re-
 “ ward of an hundred pound was offered to every one,
 “ who should discover a Popish Priest, so as to convict
 “ him. Those, who brought this into the House of
 “ Commons, hoped, that the Court would have op-
 “ posed it; but the Court promoted the Bill; so when
 “ the party saw their mistake, they seemed willing to let
 “ the Bill fall; and when that could not be done, they
 “ clogged

" clogged it with many severe, and some unreasonable
 " clauses, hoping that the Lords would not pass the
 " Act; and it was said, that if the Lords should make
 " the least alteration in it, they, in the House of Com-
 " mons, who had set it on, were resolved to let it lie on
 " their table, when it should be sent back to them.
 " Many Lords, who secretly favoured the Papists on
 " the Jacobite account, did, for this very reason, move
 " for several alterations; some of them importing a
 " greater severity; but the zeal against Popery was such
 " in that House, that the Bill passed without any amend-
 " ment, and it had the Royal assent.†

" I was for this Bill, notwithstanding my prin-
 " ciples for toleration, and against all persecution for
 " conscience sake. I had always thought, that if a
 " Government found any sect in religion, incom-
 " patible with its quiet and safety, it might, and some-
 " times ought to send away all of that sect, with
 " as little hardship as possible. It is certain, that as
 " all Papists must, at all times, be ill subjects to a
 " Protestant Prince, so this is much more to be appre-
 " hended, when there is a pretended Popish heir in the
 " case. This Act hurt no man, that was in the present
 " possession of an estate, it only incapacitated his next
 " heir, to succeed to that estate, if he continued a Pa-
 " pist; so the danger of this, in case the Act should be
 " well looked to, would put those of that Religion, who
 " are men of conscience, on the selling their estates; and
 " in the course of a few years, might deliver us from
 " having any Papists left among us. But this Act wanted

† The author of a pamphlet lately published, entitled, " The
 " State and Behaviour of English Catholics from the Reformation to
 " the Year 1780." in his account of this Bill says, I shall give it in
 " Bishop Burnet's own words. It is true that he has given part of
 " Bishop Burnet's words, but when I came to turn to the Bishop's His-
 " tory of his own Times, I found this *candid* author had omitted the
 " whole of this paragraph, wherein the learned Bishop has assigned his
 " reasons for assenting to the Bill, and the good he expected to result
 " from it. This causes me to suspect that there was another reason, than
 " *not to crowd an humble page with the pompous display of great names,*
 " why he omitted his authorities. It may not be amiss to remind this
 " author of an observation of Dr. Robertson, in his History of America,
 " Vol. I. Preface, P. 18. " He who delineates the transactions of a re-
 " mote period, has no title to claim assent, unless he produces evidence
 " in proof of his assertions. Without this he may write an amusing
 " tale, but cannot be said to have composed an authentic history."

“ several necessary clauses, to enforce the due execution
 “ of it ; the word “ next of kin,” was very indefinite,
 “ and the “ next of kin” was not obliged to claim the
 “ benefit of this Act, nor did the right descend to the
 “ remoter heirs, if the more immediate ones should not
 “ take the benefit of it. The test, relating to matters
 “ of doctrine and worship, did not seem a proper ground
 “ for so great a severity ; so this Act was not followed
 “ nor executed in any sort : but here is a scheme laid,
 “ though not fully digested, which, on some great pro-
 “ vocation given by those of that religion, may dispose
 “ a Parliament to put such clauses in a new Act, as may
 “ make this effectual.” †

From the Act itself, and the learned Bishop’s history of it, it really appears to have been intended as a fence, and that this fence is also removed in the opinion of others, beside the Editors of *The Protestant Magazine*, I prove from an assertion I find in a note, P. 72, of Mr. Dawes’s *Essay on Intellectual Liberty*, where, speaking in favour of this Act against the Protestant Association, he says, “ The Papists taking the oaths now required, may
 “ preach and teach what they please.”

In the next place you say, “ I deny that that Religion,
 “ or the holy Fathers of that Church, are taking any ad-
 “ vantages of the small favours granted them in 1778.” Before I proceed to answer this point, I cannot help making a remark upon your expression, *small favours*. Here your wonted modesty seems to have forsaken you, and you appear an ingrate. A liberty, which Mr. Dawes says you have, far more extensive than any Protestants. § To preach and teach what you please, you call a SMALL FAVOUR.—A liberty to purchase and inherit estates, is but a SMALL FAVOUR.—A liberty to open schools—still is but a SMALL FAVOUR. This language is very different from that of the Address presented to his Majesty by the Roman Catholic Nobility and Gentry, May 1st. 1778. They say, “ We have thankfully

† Bishop Burnet’s History of his own Times, Vol. III. P. 316.

§ “ Papists have, *de facto*, a more extensive religious toleration than Protestant Dissenters ; the latter being limited to the Canonical Scriptures, the former permitted at large to teach whatever opinions are embraced by their Church.”

Tenth Reason of the Protestant Association in Support of their Petition for a Repeal of the late Act in favour of Popery.

“ received such relaxations of the rigour of the laws, as
 “ the mildness of an enlightened age, and the benignity
 “ of your Majesty’s government, have gradually pro-
 “ duced: and we submissively wait, without presuming
 “ to suggest either time or measure, for such indulgence,
 “ as those happy courses cannot fail in their own season
 “ to effect.”|| In this elegant and masterly address they
 speak like Gentlemen; they must sensibly feel for the
 ingratitude of a brother who reproaches the benevolent
 government, and with a sneer calls its generosity a
SMALL FAVOUR.

What you mean by denying that Catholics have **TAKEN ANY ADVANTAGE OF THE SMALL FAVOURS**, I confess I do not understand; by taking advantage, we sometimes mean to abuse, and sometimes to apply to our own proper use. That Catholics have abused **THE SMALL FAVOURS** granted them in 1778, far be it from me to assert; I know none who have.¶ Had I been educated a Catholic, I should doubtless, under the Act, have purchased an estate, opened a school, &c. and never supposed I was taking an improper advantage of the **SMALL FAVOUR**; but if you mean that the Catholics have not applied the privileges of the Act to themselves, and taken the advantages of it that the Legislature intended them, you must mean to represent them as a body of ungrateful subjects, who first ask a favour, and then refuse to accept it, yea, reject it with disdain. But candour obliges me to vindicate them from such a charge, and assure you, that “ September 1, 1778, Dr. Carpenter, titular Archbishop of Dublin, at the head of seventy of his Clergy, and several hundred Laity,

¶ *Vid.* Address of Roman Catholic Peers and Commoners, Annual Register, 1778. P. 301.

¶ Papists are exceedingly wrong in shewing so much virulence, not only against the Protestant Association, but against all who either write or speak against the late Act. Neither the Protestant Association, nor the Protestant Magazine, did or do oppose Papists in the exercise of those privileges which the Legislature has thought proper to grant them; but they object to the Repeal of the late Act, from a persuasion of the truth of Bishop Sherlock’s remark, “ That the Penal Laws against
 “ Popery in this kingdom, were enacted, not upon the weak supposi-
 “ tion that no man’s conscience ever led him to be a Papist, but upon
 “ this known and experienced truth, that whenever a man’s conscience
 “ leads him to be a Papist, it leads him to be an enemy to the consti-
 “ tution of this Government.”

Bishop Sherlock’s Sermon, Vol. V. P. 69.

attended at the Court of King's Bench, in the city of Dublin, and took the oaths prescribed by the late Act for the Relief of Roman Catholics." (†) Though I cannot quote chapter and verse for the English Catholics doing the same, yet I have not the least doubt, from the great number of Estates they have purchased, and the schools they have opened, (*) that they have comply'd with the terms of the Act.

I have drawn my answer to a great length, and have only gotten a little way into your letter. I must, however, beg to leave you for the present, and if the Editors will permit me, I shall proceed in their next number to the examination of the remainder of your letter; at the

(†) Annual Register, 1778. P. 208.

(*) The author of the pamphlet, entitled, "The State and Behaviour of English Catholics," asserts, P. 169, "That we have not opened one new school since the year 1778." A certain body of people, on the contrary, asserted, before a most august Assembly, on the 26th of June, 1780, that the Papists had opened several schools since June, 1778. Who shall we believe? I am very unwilling to suppose this spirited writer would be guilty of a wilful and known falshood: but before he publishes a second edition, I would wish him to make a more diligent and accurate enquiry. I would beg him particularly to ask, if there be not two schools opened near Liffon Green, since the Act, over the door of one of which, 'till lately, was written **LICENSED TEACHER**---If there be not at least three new schools opened since the Act, in the neighbourhood of Hammersmith---If there be not two schools opened since the Act, near Bloomsbury Square---If there be not a very large and elegant house built for a school, within a few miles of Manchester---And also, if there be not a publick subscription among the Roman Catholics for the support of twelve schools in London for the education of Protestant Children. I say not that this subscription was set on foot since the Act, but from the annual printed account, the subscription from the year 1778 has been greatly increased.

As to the number of Schools, this Gentleman says there are but three of any note in the kingdom; one in Hertfordshire, one near Birmingham, and a third near Wolverhampton.

I would beg to ask this author, and I think he is bound to answer it to the public, if there be no school, of more consequence, "than the little establishments, where an old woman gives lectures on the born-book, and art of spelling," in the King Road, Chelsea? If there cannot be found a school at Paddington, at Hammersmith, or Brook Green? If there be not one school to be found at Bath, Winchester, in Yorkshire, Lancashire, Cheshire! &c. &c.

† The Rev. Mr. Jesse informed the Protestant Association, "That now at York, the Roman Catholics give Ten Pounds to any man who will embrace the Roman Catholic Religion, in order to educate the children of such converts in their persuasion."---Jesse's Remonstrance, P. 19.

same

same time, if you should think proper to reply, I hope the same candour which induced them to insert your letter and mine, will be continued.

I am, Sir,

Your very humble servant,

August 4th, 1781.

An English Protestant.

[We own ourselves much obliged to *An English Protestant* for his able defence of the cause of Truth, and assure him, that the Editors of *The Protestant Magazine* will always think themselves happy in inserting every thing so masterly a writer may favour them with. As likewise, (from motives of impartiality) the productions of *An English Catholic*, provided he keeps within the bounds of reason, and takes Truth for his guide.]

To the Editors of the PROTESTANT MAGAZINE.

Gentlemen,

A Short time before the Petition of the Protestants of London, Westminster, &c. was presented, the Association, I have been informed, sent a copy of the following Reasons to every Member of Parliament; permit me to request you to insert them in your Magazine, and if it will comport with your plan, I will send you an enlargement on the fifth Reason for your next number.

I am, Gentlemen,

Your humble servant,

August 4, 1781.

MINIMUS.

REASONS in support of the PROTESTANT PETITIONS, presented to the Honourable the Commons of Great Britain in Parliament assembled, praying a repeal of an Act passed in the eighteenth year of his present Majesty, intituled, An Act for relieving his Majesty's Subjects professing the Popish Religion from certain Penalties

ties and Disabilities imposed on them by an Act made in the eleventh and twelfth years of the reign of King William III. intituled, *An Act for the further preventing the Growth of Popery.*

I. **T**HE Act was carried through both Houses of Parliament with such rapidity, that no opposition could be formed against it. Sir George Saville moved for leave to bring in the Bill on the 14th of May, 1778, and on the 28th of the same month, that day fortnight, it received the royal assent by commission.

II. The indulgence given to Popery by the repeal of the Act of William III. is inconsistent with the principles of the Revolution, and has a tendency to endanger the succession of the illustrious House of Hanover, in the Protestant line, to the Crown of these realms.

III. Papists being now permitted to purchase lands, will obtain a very considerable degree of influence in the State; for as land is the true centre of power, the balance of dominion will ever change with the balance of property.

IV. Papists, emboldened by the late indulgence, have already proposed, and are now canvassing in support of candidates for the ensuing parliamentary election.

V. Papists can give no security to the State for their peaceable behaviour. While they continue Roman Catholics they have not the liberty of private judgment; they have given up their judgment to be directed by the Church, which never has renounced the particular sentiments mentioned in the oath prescribed by the late Act: When therefore any man renounces and rejects, "As an unchristian and impious position, that it is lawful to murder or destroy any person or persons whatsoever, for, or under pretence of their being heretics; and also that unchristian and impious principle, that no faith is to be kept with heretics," &c. &c. &c. he renounces and rejects Popery, consequently stands not in need of the late indulgence.—The Roman Catholic Clergy, taking an oath at admission to their functions diametrically opposite to that required in the Act, cannot be bound by both.

The

The Oath prescribed by the Act says, At admission into their sacred functions, they swear,
 " I do swear that I do re- " I will persecute and im-
 " ject and detest as an " pugn to the utmost
 " unchristian and impi- " of my power all here-
 " ous position, that it is " tics, schismatics, and
 " lawful to murder or " rebels to our Lord the
 " destroy any person or " Pope, and his succes-
 " persons whatsoever, for " sors."
 " or under pretence of
 " their being heretics."

VI. Papists are now encouraged to open schools, and instruct the children of Protestants, the only Act, in which they were by name prohibited, being repealed. They have already opened many schools, and in some places have offered to educate the children of Protestants *gratis*; and will, no doubt, exert every endeavour to train up the rising generation in their religious and political tenets, which may prove the utter subversion of our happy constitution.

VII. Jesuits, expelled from Roman Catholic kingdoms, and declared by the Parliament of Paris, " to be corrupters of youth, disturbers of the public peace, and enemies of the King and State," have here an asylum, and are daily disseminating those pernicious doctrines, which are now reprobated, and condemned even in Popish countries.

VIII. As Papists are now erecting chapels, and preaching publicly, they are thereby perverting many from the Protestant Religion, and bringing them under the statute of 3 Jam. I. C. iv, S. 22, 23, which declares, That any person willingly reconciled to Popery, shall be guilty of high treason.

IX. Since the passing of the late Act, Papists, in defiance of the statutes of 3 Jam. I. C. v. S. 25, print, and publish Popish books, and advertise that they do it with permission.

X. Papists have, *de facto*, a more extensive religious toleration than Protestant Dissenters, the latter being limited to the canonical scriptures, the former permitted to teach at large whatever opinions are embraced by their Church.

XI. The

XI. The Protestants of Scotland have been officially assured that no law shall be made to favour Popery in that country; therefore, that every part of the united kingdoms may enjoy the same security for their civil and religious liberties, the late Act should be repealed.

XII. As Papists can now by legal authority confess the ecclesiastical or spiritual jurisdiction of the Pope, and see of Rome, which our laws before the passing of the late Act, have constantly disavowed, Protestants have reason to be alarmed, lest they should be involved in the guilt of perjury, when called to declare upon oath, "That no foreign prince, person, prelate, state, or potentate, hath any jurisdiction or authority, ecclesiastical or spiritual, within these realms."

XIII. The late indulgence granted to Papists, has a tendency to inflame the minds of the people, and disturb our internal peace; especially considering the zeal and activity, with which the Papists seem to be determined to propagate their opinions.

XIV. The legal maintenance of the Protestant Religion, and the fullest security of its professors against the tyranny, cruelty, and perfidy of Papists, is a principal object of policy, and a distinguished and essential part of our happy constitution. Our civil and religious liberties are intimately and inseparably connected; the one cannot be touched or injured, but the other must be also affected. As the religion of Papists cannot thrive, but at the expence of that of Protestants, so whatever legal countenance is given to the one, must be withdrawn and torn from the other.

[The Editors return their grateful thanks to *Minimus*, at the same time inform him, that his Enlargement on the Fifth Reason, or any other Favours, will be inserted.]

To the Editors of the PROTESTANT MAGAZINE.

Gentlemen,

IT gave me some concern, when the monthly publication under the title you have resumed, was suspended, or declined, (for I cannot now say which was the purpose of

of the then Editors) but am most inclined to think they left off publishing to allow themselves time for more important exercises; during the short period of that publication, I had the honour of being admitted a correspondent, and remembering a maxim of Lord Shaftsbury of the singularly salutary effects of ridicule, was induced to fall into that line of argument as most effectual to excite the attention of Papists, and, if possible, to hold them up to themselves in one open view, as proper objects to be laughed at. The gross superstitious follies so long predominant in their external worship, being the chief objects which can come under the cognizance of Protestant observators. These nonsensical and apish gestures and whirligigs of priestcraft, are certainly of the greatest importance, to awe the ignorant vulgar into a deep veneration of the Priest, so that like poor Micah, if you can only bring these into contempt, or banter them into laughing stocks, the poor deluded mob will be left without their gods, and the artifice of Priests be in as great danger of being brought to nought, as the shrine makers craft was when Paul preached at Ephesus.

There are not a few among Catholics, as they call themselves, who can now laugh at the Pope of Rome, and to this even many Priests have no objection, give them leave to be *the Church*, and by hocus-pocus to transubstantiate dead elements into living gods, and pay them well for carrying you and your friends through purgatory, you may laugh at the thunders of the Vatican as often as you please, only you must not omit coming to confession, and taking out a fresh licence at least once a month, lest the sponge of ghostly absolution grow dry, and unfit to rub out old scores.

I could not help smiling the other day in some serious discourse with a catholic friend, who I sometimes make very free with, on asking him, How he felt himself after his confessional visit to his holy father? To which he very freely, and I believe to the best of his knowledge answered, that he then thought himself as free from the guilt of any sin, as the first day after he was born of his mother, the merit of CHRIST having been applied to him through the power committed to the *Church*, and to justify himself in this belief, produced CHRIST's promise to his Apostles when he breathed on them, John 20-23. *Whose soever sins ye remit, they are remitted unto them, &c.* I replied to him, that if the Apostles understood these

words of their *great master*, they were very culpable (*in his sense*) in neglecting the application of them, for I could never yet find where or when any of them had used a confessional stool, or an absolving brush, and that I was afraid his Priests rather encouraged their professing penitents to begin a new score, by so clean a wiping off of the old; if absolution was to be purchased at so easy a price as a few bodily chastisements, or mortifications, or repetitions of cabalistical sentences, such as Ave-Maria, &c. which a parrot might be easily taught, they knew the price, and to know any thing more being dangerous, an alternate course of sinning boldly and confessing stately, according to the rules of the Church, was become the plain man's path way either to heaven or hell.

The Apostle James, in his general epistle, enjoins us to *confess our faults one to another*, and to *pray for one another*. These are indelible precepts, to which all men, both priests and people, are mutually bound. On asking my friend whether his priest had ever made any confession of his faults to him, he was a little touched with the question, and could only say, that as GOD had given so much power to his Church, meaning the Clergy, as to absolve others from the guilt of their sins, surely he would never suffer them to be guilty of such sins as needed either confession or absolution; for that would be continuing them upon the same level with ourselves, after it was said, that *the gates of hell shall not prevail against them*. After so discreet a reply, and a text to tie it together, I could only wish him to find out one *honest priest*, to be as open in clearing his conscience by confessing his faults to him, as I do really believe he himself had been to many of what he called his spiritual directors.

But, Gentlemen, as *Christianity* infers much more in it than merely opposition to Popery, as we are not now called to begin a protestation against it and its detestable concomitants, but to vindicate the cause of our predecessors, in shaking off the yoke from their necks. Let it be part of your business, in your endeavours to pull down an old rotten fabrick of sand, hay, and stubble, not to leave the ground a desert, that *ignorance*, which is the mother and nurse of Popish devotion, is often deeply interested in the mode of opposition thereto. The materials for a *Protestant Magazine*, to render it permanent and useful, will not be declamatory; they need not to be drawn from centuries past, unless from comparison or illustration;

illustration; the same histories repeated a hundred times in as many publications, shews a want of new matter, and cloy the studious reader, the *Scriptures* of Truth only excepted. While your correspondents may laugh sometimes at the superstitious practices and follies of the deluded vulgar among the Papists, let them, instead of contempt and scorn, sometimes drop a tear of compassion to conciliate their minds into some attention to what you have to offer, for their relief from that delusion under which they are held by the artificial sophistry of their Priests, and pretended bugbear authority of the Pope.

—But a few words to *Atticus*.

Pray, Sir, be cool; the conflagrations in June, 1780, seems to have kindled a fire in your understanding. Who are the “We who in *those* wars are principally engaged with our former allies, and seem endeavouring to overturn the balance of power, by extirpating the professors of the Protestant Religion, and connecting our interest with bigotted Papists.” Sir, if you happen to be a Dutch or a rebellious American *Atticus*, the *we* is very applicable; the Dutch and Americans have united their interests, in connecting with professed bigotted Papists, against almost the only Protestant kingdom in the world; they have adopted the principles and the practices of Papists; rebellion without ground, added to perjury, hath pervaded America, and turmounted all the boundaries of Christian precept; yea, let truth be held forth to their shame; they have, by their very religious alliance, demonstrated in practice what an atheistical character in the antient drama only uttered in shew, *Flectere si nequeant superos acheronta moveba*. And as for our good “Professors of the Protestant religion” in Holland, avaricious traffick hath become so much their *God*, that the *we* in England are treated by them as hereticks in policy, and no publick faith to be regarded with us, more than Papists chuse to keep on account of our protesting against them, in matters of religion.

But, Gentlemen, having transgressed the bounds I first intended, although I have something more to say to (whoever is) *Atticus*, I leave this to your pleasure,

And am, your humble servant,
(Lying open to conviction where found to err)

LÆTUS.

[The Editors of the present Protestant Magazine will esteem themselves honoured by the future correspondence of Lætus.]

For

For the PROTESTANT MAGAZINE.
POPERY and PROTESTANTISM in CONTRAST.

[Continued from page 38.]

VI. OF INDULGENCIES for SIN.

The **PAPIST** believes,
THAT the power of indulgencies, left by **CHRIST** to the Church, and the use thereof, is most wholesome for **CHRIST**'s people. See the bull of Pope Pius IV. The Papist considers the Church's treasury as a sea supplied by four great rivers: the first is, the Satisfaction of all the Saints from Adam and Abel to **CHRIST**; for the Roman doctors teach us, that they suffered more than need was, and no use was made of their sufferings. The second is, the Passion of **JESUS CHRIST**, whose blood they say, had it been but one drop, was enough to save all mankind; therefore all the surplus, either before or at his sufferings, is reserved in this vast treasury. The third is all the meritorious Passions and Sufferings of the Virgin Mary, which, as they think, she needed not for herself: this one river may make a sea. The fourth is the Sufferings, the Martyrdoms, and the Penance of all Saints since the Gospel, Peter, Paul, St. Dominic, and St. Francis, and all holy Monks and Hermits. Now all this vast, and even immense treasure of merit, is wholly at the command of the Pope, and is the spring of Indulgencies. Pope Leo X. set forth the validity of Indulgencies, and that himself, as successor of Peter, and Vicar of **CHRIST**, had power to grant them both for the living and the dead; and that this was the doctrine of the Church of Rome: he commanded, under great penalties, all men not to have any other faith. See the rates at which a man may commit sin, in a book that has been printed in five different editions, intituled, *Taxa Camera Apostolica, or the Fees of the Pope's Chancery for Absolution*. A reverend Minister in London has one of these books, which lately cost him a guinea.

The **PROTESTANT** believes,

That the doctrine of Indulgencies is most dangerous and blasphemous; was there nothing else amiss among the Papists, it is enough to sink and ruin that Church which espouses it; and a sober Christian would be as much afraid of living and dying in such a communion, as
 Abraham

Abraham would in taking up his abode in Sodom when the Angel told him, he came to destroy it. "It is," says Dr. Taylor, (speaking of Indulgencies) "a new way of remitting sins that CHRIST and his Apostles never taught; a way destructive to the repentance and remission which was preached in the name of JESUS; it brings into the Church a false and fantastic hope, a hope that does not glorify the merits and perfect satisfaction of CHRIST; it is a doctrine dishonourable to the full and free pardon given us in the Gospel through JESUS CHRIST; it supposes a new bunch of keys given to the Church, beside that which the Apostles received; it turns penance into a fair; and the court of conscience into a broker's shop; religion into vanity; our hope in GOD to confidence in man; and our fears of Hell into a scarecrow."

IX. OF PURGATORY.

The PAPIST believes

According to the Trent catechism, that *purgatory* is a fire, where the souls of good men remain in torment for a certain time, till they have satisfied for their sins, and so may have admission to Heaven, where nothing enters that defiles. Bellarmine says, "It is a certain place, where, as in a prison, souls are purged, that were not perfectly cleansed in this life, before they can be admitted to Heaven." See Counsel of Trent, Sess. 25. The decrees concerning purgatory.

The PROTESTANT believes

That truly to state and represent the doctrines of *purgatory*, is enough to expose it; it implies a sort of blasphemy against the merit, righteousness, and satisfaction of the LORD JESUS; as if what he had done was not sufficient to obtain a FULL pardon, without assistance from the merits of the Church, and the suffering and satisfaction of the sinner; it contradicts the Gospel which every where proclaims pardon, free and full pardon to the penitent believer, without any reserve of punishment in another state; it is contrary to Scripture, which represents dying persons going immediately to Heaven or Hell. 2 Cor. v. 8. Phil. i. 21. Rev. xiv. 13. Lazarus went to Abraham's bosom, the rich man into torment. Luke 16. It is a mighty discouragement to the faith and hope of a Christian; it must necessarily make death terrible, and the thoughts

thoughts of another world less pleasant and delightful. The apostle Paul desired to depart, and be with CHRIST, which is far better; but who can desire to depart, that is told he must not be with CHRIST 'till after he has lain scorching in the flames of *purgatory a great many years*; in short, it emboldens men in sin, betrays them to a careless tingodly life, whilst they have hope of relief and succour in another world. But if their doctrine be a forgery, and this hope be a lie, what will become of these poor deceived men, and what is due to those that deceive them? That sordid gain which contrived the flames of purgatory, will be but a sorry defence against the flames of hell; nor will the assurance given to a dying man after *confession, absolution, extreme-unction*, and the *priest paid* for his pains, be any consolation to him, when he finds himself disappointed, and in Hell he lifts up his eyes.

In a word, purgatory is really nothing else but a *bugbear* to frighten fools out of their money, a last resort for desperate sinners, a dependance on which, has ruined thousands and millions of souls!---See Benj. Bennet's View of the Whole System of Popery, p. 116.

X. Of forbidding MARRIAGE to all PRIESTS.

The forbidding marriage to the Priests is what the Apostle Paul styles "*the doctrine of devils*" (1 Tim. iv. 1, 2.) and well may it be called so, for it is the source of all kinds of uncleanness. Pope Calixtus II. forbade marriage in absolute terms, and in case any of the sacred function should marry, he declares the marriage unlawful, and either the Priest must be deposed, or the marriage dissolved. Those faithful servants of the Pope, met at Trent, (see Sess. 24. can. 9.) pronounced them accursed, who shall maintain that the Clergy, or others under a vow of chastity, though they do not find in themselves the gift of continency, had a right to marry. This is the doctrine of that bold synod, that so often puts us in mind that they are guided by the Holy Ghost. But if the Priests must not marry, it seems they may whore; their *taxa camera apostolica* fixes the price the Priest must pay for keeping a concubine. As to simple fornication, the Gloss upon Gratian says, that there are few Priests to be found without that fault. Nay at Rome itself, under the Pope's very nose, the Clergy have liberty to haunt public stews, and to keep whores at home, paying a yearly rent for them. Dr. Prideaux says, that Pope Sixtus IV. made a grant

grant unto the Cardinal of Lucia to use unnatural lusts for three months in the year, namely, June, July, and August. This same Pope built stews at Rome at his own cost, and got money by them when he had done, having many *thousands* of LICENSED WHORES, upon whom he leyied yearly, says Bishop Jewel, 20,000 ducats, on which account he stiles HIS HOLINESS a PUBLIC PIMP. Dr. Gill, in his Expos. on the Rev. ch. xviii. 13, says, "Cinnamon being used by harlots in perfuming their beds," (Prov. vii. 17.) may intend the stews and brothel houses erected at Rome, and *licenced* by authority, each whore paying so much per week; the revenues of which would yearly amount to 20,000 ducats, which at 5s. 6d. a ducat comes to 5,500l. a year. So much does his Holiness gain by whoring!

The PROTESTANT believes,

That marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers GOD will judge. Heb. xiii. 4. He likewise believes, that neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of GOD. 1 Cor. vi. 9, 10. And with respect to adultery, fornication, uncleanness, lasciviousness, that they which do such things shall not inherit the kingdom of GOD. Gal. v. 19-21. But fornication and ALL uncleanness, let it not be once named amongst you, for this ye know, that no whoremonger, nor unclean person, hath any inheritance in the kingdom of CHRIST and of GOD; for because of these things cometh the wrath of GOD upon the children of disobedience. Eph. v. 3, 5, 6. And he reveres the authority of his Lord and Master, who has said, "That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Matt. v. 28. To close all, he trembles at that awful sentence which almost closes the canon of Scripture, WHOREMONGERS shall have their part in the lake which burneth with fire and brimstone, which is the second death, Rev. xxi. 8.

If any person has a stomach strong enough to rake further into the kennels of uncleanness, we will direct him to three books where he shall have full satisfaction. Clarkson's Practical Divinity of the Papists, 4to. Benj. Bennet's View of the System of Popery, 12mo. p. 120. And a book published by the late Mr. Macgowan, intitled, The Spirit of Popery Display'd, or the Doctrine and Discipline

cipline of the Papal Church, 8vo. See ch. 10. on uncleanness, marriage, &c. p. 141.

[*To be continued.*]

For the PROTESTANT MAGAZINE.

The HISTORY of POPERY.

(*Continued from Page 24.*)

THE same author, that the first Bishop who opened the matter, and delivered his opinion, was Eustathius, Bishop of Antioch. And in the sixth canon of that Council, for ranking and ordering of Bishops in their places, there is nothing more of pre-eminence ascribed to the see of Rome, than to those of other metropolitan and patriarchal cities, but express provision is made, *that every Church shall retain her due honour.*

The general Council, assembled at Nice, fell to their grand business, viz. the new-broach'd tenets of Arius, which they solemnly condemn'd; and for asserting the divinity of our blessed Saviour, and his co-eternity with the Father, the Nicene Creed drawn up, as it is thought, by Hosius, Bishop of Corduba, was agreed to.

Two other canons were then likewise established, which being notably animadverted on by Platina, (a popish author, who lived and wrote not above two hundred years ago) I shall recite them in his own words, truly translated:

“ It was here decreed, (says he, speaking of this
 “ Council in the life of Silvester) that for preventing
 “ injury to any, *every year a provincial Council should be*
 “ *held.* And why (continues that author) the Popes of
 “ our age have abolished this holy constitution, I see
 “ not, unless it be that they fear the censures of those
 “ that live better, and hold truer opinions than them-
 “ selves. It was also provided, *that none of the Clergy,*
 “ *out of ambition or covetousness, should leave a less, to go to*
 “ *a bigger Church.* But this certainly (says he) is not in
 “ our days observed, when with rapacious jaws, like
 “ hunger-starv'd wolves, they all, by secret simoniacal
 “ promises, flatteries, gifts, bribes, &c. gape for, and
 “ snatch the richer bishopricks and benefices, leaving
 “ their first and less advantageous cures, without either
 “ conscience or care.”

Several

Several other of their decrees we shall not trouble the reader with, since they serve chiefly to shew, that the evil one sow'd his tares betimes, and that divers little superstitions were then budding, which afterwards shot forth their branches so thick, till they had almost overshadowed the Church, and transformed its external figure from the spouse's lightsome garden of spices, to a dark grove of heathenish idolatry. For example, upon a misapprehension of that text, *some make themselves eunuchs for the kingdom of GOD*, Origen many years before had emasculated himself, and found, it seems, so many followers, that this assembly saw it needful to make one decree, that for the future *None should geld themselves*, [Chronicon Carionis, p. 266.] A prohibition which we have reason to believe our modern Papists do not greatly need, since the Swedish law, to inflict that punishment on any Jesuit that should happen to be found there, having been but only twice or thrice put in execution, has preserved that country more than an age free from the visits of those pestilent incendiaries.

There was about these ages grown common an undue admiration of the virtues of single life, and ostentation of bodily chastity; whence not only the fanaticism of hermits and monks got ground, but also a fancy, that none that had and kept company with their wives, were fit to officiate as Ministers in the Church. Hence was that question started in this Nicene Council, of which the ecclesiastical historian Socrates (l. 1. cap. 11.) writes thus, "It pleased some of the Bishops to bring in a *new law* into the Church, that those that were dedicated to the holy Ministry, Bishops, Presbyters, and Deacons, should not sleep any longer with their wives." But it appears the apostacy was not yet grown strong enough to introduce that device; for (says that author) Paphnutius, an Egyptian Bishop, who had one of his eyes pluck'd out formerly for the testimony of JESUS, stood up, in opposition thereto, crying out aloud, "That they should not impose so heavy a yoke, for the marriage bed was honourable, and matrimony unpolluted, lest with too much preciseness they should rather hurt the Church; for all men could not bear the exercise of continency, and that accompanying with a man's lawful wife was true chastity." Which prevailed so far, that the Council acquiescing in opinion, only decreed, "That

N

" Clerks

" Clerks should not accompany with other women besides their wives." *Canon 3.*

Nor did the prohibition of wives to the clergy ripen into a decree, till about fifty years after; at which time Siricius, Bishop of Rome, ordained, that if a Clerk married a widow, or a second wife, he should be divested of his office. For many hundred years after, even this was not observed, 'till Gregory VII. otherwise called Hildebrand, by cruel decrees of excommunication, deprived Ministers of their lawful wives, and compelled the Clergy to the vow of continency.

That this is diametrically opposite to Christian liberty, is evident, if we consider,

1. These several texts of scripture, 1 Cor. vii. 2. *Because of fornication let every man have his own wife; that is, whoever has not the gift of continency, whether Clergy or Lay-man; so St. Chrysostom, Hom. 19. upon these words, interprets them generally, extending them to one as well as the other. Again, ver. 9. They that cannot contain, let them marry; for it is better to marry than to burn. Once more, ver. 28. If thou marry, thou hast not sinned.* Thus the Apostle, giving the qualifications of a Bishop, 1 Tim. iii. 2. plainly says, *a Bishop must be blameless, the husband of one wife, having his children in subjection, ver. 4.* which had been absurd, if he had been bound not to have any wife at all. True it is, the Papists would avoid this plain text, by suggesting that the *husband of one wife* means one that had been only once married, and that to a virgin, who was dead; that then such a man may be admitted to holy orders; and that thereby such a person, as in their canons they term Bigamus, is prohibited; that is, any that hath been twice married, or once, if to a widow. But this is meer violence to the sense; for the words are in the present tense, and speak not of them that have been married, and whose wives were perhaps dead; but of them that at present are actually married, whom the Apostle requires to have but one wife at a time.

2. We find Paul, though himself unmarried, challenged the liberty to lead about with him a wife, 1 Cor. ix. 5. as the rest of the Apostles, even the LORD's brethren, and Cephas did; therefore it was lawful for him to have married, being an Apostle. And it appears likewise that Peter was married, Matt. viii. 14. And let the Papists tell us, by whom had Peter his daughter Petronilla, of whose holiness their legends make so much noise; undoubtedly

undoubtedly by his wife, and that after he was an Apostle, as may be concluded by her age : for she was so young in the time of the persecution of Domitian the Emperor, that themselves tell us, Flaccus desired to have her in marriage ; whereas, had she been born before his Apostleship, she must have been then almost sixty years old.

3. There was no such usage in the primitive Church. Chæmeron a Bishop fled with his wife, says Eusebius, (L. 6. c. 42.) in time of persecution. Spiridion, a famous Bishop in the Council of Nice, was married, and had a daughter named Irene, (Ruffin. L. 1. c. 5.)---Synesius, a learned Bishop of Ptolemais, was married, and had children when he was a Bishop, as appears by his writings, (Epist. 70, and 126.)---Socrates (L. 5. c. 22.) testifies of many godly Bishops in the East, that they had children by their lawful wives after they were Bishops. And the Greek Church observes it for a custom, not to ordain any, 'till after they are married ; as judging them then more staid, and less subject to temptations. 'Tis evident by our histories, that in England Priests married commonly, even after the decree made against it by Lanfranc, Archbishop of Canterbury, in a synod held at Winchester, *Anno. Dom. 1076.* For Gerard, Archbishop of York, writing afterwards to Anselm of Canterbury, certifies to him, that those whom he invited to take orders, would not consent to profess chastity ; that is, not to marry, as the decree of Lanfranc required.

4. Let us consider the weakness of our adversaries arguments. The before-mentioned Siricius, in his decretal epistle, if it is genuine, very gravely cites for his warrant, that text, *They that are in the flesh, cannot please GOD ;* which is so gross and stupid a perversion, that none but a Pope would use it. Others have urged, 1 Cor. vii. 32. 33. *He that is unmarried careth for the things of the LORD, and he who is married for the Things of the world.* What St. Paul spoke concerning marriage, in that chapter, was not to the Clergy only, but to the Laity ; and it is exceeding probable, that what he said, was with regard to a time of persecution ; in which, it is certain, that they who engage in defence of CHRIST's cause, whether Clergy or Laity, are much less incumber'd, when they are single, than when they have families ; but in quiet times we affirm, that they may perform their ministerial function better married than unmarried. And though in some re-

spect the single man seem to have less cause to be incumber'd in the world ; yet in others, a prudent faithful wife may be the occasion, that her husband may be much less entangled therewith, than if he were without her. All which is agreeable to the doctrine and practice of the Apostles ; and the contrary injunction of the Papists, as it was first introduced out of covetousness, to aggrandize the Clergy, that they being freed from the charge of children, might vigorously advance the interest of the Church, which was to be their general heir ; so it is one of the characteristical marks of Anti-Christ, and is stiled *a doctrine of devils*, 1 Tim. iv. 3. And therefore to attack our antagonists with a kind of weapon that themselves much boast of, we will conclude this point with the Anathema of the Council of Gangra (a town of Galatia) held not long after that of Nice, canon the fourth, " If any man make a difference of a married Priest, as though through occasion of his marriage he ought not to offer, let him be accursed."

[As we are chiefly indebted, for our History of Popery, to the Abstract from a publication, entitled The Weekly Packet, &c. we intend in future to publish a Packet every month ; the increasing number of our correspondents obliging us to curtail it.]

To the Editors of The PROTESTANT MAGAZINE.

Gentlemen,

IN the year 1749, the learned Dr. Grey published a piece, entitled, *The last Words of David divided according to the Metre, with Notes Critical and Explanatory*. This is a new and most ingenious translation of 2 Sam. xxiii. 1--7. As this is but very little known, except among the learned, your giving his English Translation and Argument, with Dr. Doddridge's Paraphrase, a place in your Magazine, will, I doubt not, highly please every admirer of the beauties of the Holy Scriptures, and greatly oblige,

Your constant reader,

J. G.

Dr.

Dr. GREY'S ENGLISH TRANSLATION.

1 DAVID the son of Jesse hath said,
Even the man who was raised on high hath said,
The anointed of the GOD of Jacob,
And the sweet Psalmist of Israel.

5 The Spirit of the LORD hath spoken by me,
And his word is upon my tongue.
The GOD of Israel hath said,
Even to me hath the rock of Israel spoken.

The Just † One ruleth over* men! * (or among)
10 He ruleth *in the* fear of GOD!

As the light of the morning a sun shall rise,
A morning without clouds for brightness,
When the tender grass after rain springeth out of the earth.

For is not my house established with GOD?
15 Yea, he hath made an everlasting covenant with me,
Ordered in all things, and preserved:
Surely in him is all my salvation, and all my desire!

† *The Just One.* This is the first time that we meet with the MESSIAH or great expected Prophet and deliverer of the Jews under this *title*. He is so called, not so much for having fulfilled all *righteousness* in his own person, and performed an unsinning obedience to the will of GOD, as because, by his *righteousness* imputed to us, we also are justified or accounted righteous before GOD. The prophet *Isaiah*, ch. liii. 11. is more explicit upon this point; *by his knowledge shall my RIGHTEOUS servant justify many, for he shall bear their iniquities, i. e. the punishment of them.* And *Zech.* ix. 9. He is *just* and *bringing*, or *causing* [not as in the English translation, *having*] *salvation*, as all the ancient versions agree. Hence it was, that as the time of his appearance drew nearer, we find the MESSIAH was frequently spoken of and expected by the Jews under that name, see *Acts* iii. 14. vii. 52. xxii. 14. *James* v. 6. 1 *Pet.* iii. 18. Inasmuch that even the Centurion is by some supposed to have applied it to him upon the cross *Luke* xxiii. 47. *ὁ δὲ ἀνθρώπος ἐστὶν δίκαιος καὶ ἁγίος.* Certainly this man was [not, a righteous man, but] *the Just One*, or expected MESSIAH,

Doubtless

Doubtless the § wicked shall not flourish ;
 They are all like thorns thrust away,
 20 Which shall not be taken by the hand,
 But the man who shall lay hold of them,
 Shall be armed with Iron, and the staff of a spear,
 And they shall be utterly burnt with fire.

A R G U M E N T.

It is a point in which the learned seem now to be universally agreed, that this illustrious *Prophecy*, introduced in so magnificent and awful a manner, is to be understood of *CRIST's spiritual kingdom*, and his final triumph over the enemies of it. The *beginning* of its accomplishment may properly be dated from his entrance upon his mediatorial office ; it was yet farther fulfilled upon the establishment of *Cristianity* by the civil powers ; but when the time shall be of its *perfect completion*, is yet a secret in the hands of GOD.

The Royal Psalmist, immediately, as is probable, before his death, when the spirit of prophecy was most strongly upon him (as it had been upon Jacob and Moses in the like circumstances,) being favoured by GOD with a

§ The reader will observe, that according to the common interpretation of this period, Belial (or the wicked) which seems to be the principal subject of it, is *dropt* after the first or second line ; and all that follows is immediately referred to the thorns to which the wicked are compared, and which are represented of so intractable a nature, that the man, who meddles with them, is *obliged* to be armed in his defence, to prevent his being hurt or annoyed by them. In this construction, tho' I have followed it, I must own, that I *feel* somewhat of a *disappointment* and *flatness*, that does not, I think come up to the spirit of the original. I should therefore chuse to give the whole this turn—*the wicked shall not flourish---they shall all of them be as thorns thrust away---for they* (i. e. the wicked, the allusion still preserved) *shall not be taken with the hand*, i. e. shall be overtaken with no light or ordinary vengeance ; *but the man who shall touch them, &c. i. e. the Prince and Saviour, who shall come to execute Judgment upon them for thus presumptuously rejecting his rule and salvation shall break them with a rod of iron, and prove to them a consuming fire.*

clearer

clearer and more distinct revelation of *this great and wonderful event*, begins first with expressing the deep sense he had of the divine goodness, in this gracious and comfortable communication to him, and of the *certainly and powerfulness* of the inspiration he was under. In the *first four lines*, this peculiar grace and favour is heightened from a consideration—of the *person inspired*; one whom from obscure parentage and a low condition, GOD had exalted to be King over his chosen people, and made him an Instrument of establishing, or at least of considerably improving the most delightful part of his religious worship. In the four next—of the *Author of the Inspiration*; the LORD JEHOVAH,—the GOD and rock of Israel,—whose powerful impulse is expressed by a repetition of the words, *he hath said, he hath spoken, and his word is upon my tongue*.

After this magnificent introduction he breaks out into a kind of joy and admiration at the *prospect* before him :

The Just One ruleth over men !

In the four following lines he describes the *spiritual nature*, and glorious *effects* of this dominion ; at lin. 14, his firm Assurance of its *perpetuity*, and of the designation of it to a person of his *own house* and lineage ; with a lively declaration of the delight and comfort which this assurance gave him, lin. 17. From hence to the conclusion, is a short, but dreadful representation of the condition of the wicked, and of the everlasting vengeance which awaits them at that terrible day, *when the wheat shall be gathered into his garner and the chaff shall be burnt with unquenchable fire*.

*A PARAPHRASE on Dr. GREY's Version of
the Last Words of David, 2 Sam. xxiii.*

By P. DODDRIDGE, D. D.

I.

Thus has the son of Jesse said,
When Israel's GOD had rais'd his head,
To high imperial sway ;
Struck with his *last* poetic fire,
Sion's sweet Psalmist tun'd his lyre,
To this harmonious lay.

Thus

II.

Thus dictates Israel's sacred Rock,
Thue has the GOD of Jacob spoke,
By my responsive tongue,
Behold the JUST ONE over men
Commencing his religious reign !
Great subject of my Song.

III.

So gently shines with genial ray
Th' unclouded lamp of rising day,
And cheers the tender flow'rs ;
When midnight's soft diffusive rain,
Has blest the gardens and the plain,
With kind refreshing show'rs.

IV.

Shall not *my house* this honour boast ?
My soul th' eternal cov'nant trust,
Well order'd still, and sure ?
There all my hopes and wishes meet,
In *death* I call its blessings sweet,
And feel its bond secure.

V.

The sons of Belial shall not spring,
Who spurn at Heav'n's appointed King,
And scorn his high command :
Tho' wide the briers infest the ground,
And the sharp-pointed thorns around
Defy a tender hand ;

VI.

A dreadful warrior shall appear,
With iron arms, and massy spear,
And tear them from their place ;
Touch'd with the lightnings of his ire,
At once they kindle into fire,
And vanish in the blaze.

REVIEW of PUBLICATIONS in our next.

T H E

PROTESTANT MAGAZINE,

F O R O C T O B E R, 1781.

For the PROTESTANT MAGAZINE.

*Continuation of the JOURNALS of the PROTESTANT
ASSOCIATION.*

AS Lord George Gordon, President of the Protestant Association, was nominated a candidate to represent the City of London in Parliament, the Committee called a public meeting of the Association at the Paul's Head Tavern, Cateaton-street, on Wednesday, September 5, 1781, in order to support his Lordship in his election. We cannot give a better account of this confused meeting, than in the candid Appeal addressed to the Livery, published by his Lordship's Committee, for conducting his election.

An APPEAL to the LIVERY of the CITY of LONDON.

“Great is the power of Truth, which of herself easily prevails against
“all the abilities, the cunning, the industry of mankind, and
“against all the plots of confederated malice.”

CICERO.

To the LIVERY of the CITY of LONDON:
Gentlemen,

IT is essential to the very being of Parliament, that Election should be absolutely free, free not only from all attempts to corrupt or influence the Electors, but for every qualified person to offer himself and services to the Electors,

A violation of this inestimable privilege, gave birth to this Appeal.

Lord *George Gordon*, at the solicitation of a respectable body of the Livery of London, offered himself last Saturday to be your Representative in Parliament. A meeting of the Livery in his Lordship's interest was advertised to be held at the Paul's Head Tavern, Cateaton Street, on Monday evening. A considerable number attended, among whom were some Gentlemen who professed themselves to be friends to Lord *George Gordon* upon any other occasion, but on the present Election avowed themselves to be the friends and supporters of the Right Hon. the Lord Mayor. The unpolite and illiberal behaviour of these Gentlemen, produced the following letters :

" The Lord Mayor presents his compliments to Lord
" George Gordon, and begs leave to assure his Lordship that
" he heard with infinite concern that there was some disrespect shewn to Lord George at the meeting at the Paul's
" Head Tavern last night, by some persons who were in the
" interest of the Lord Mayor. Mr. Alderman Turner and
" another Gentleman waited on his Lordship and his Committee last night at the Paul's Head (and were there informed that his Lordship was gone) to express the Lord
" Mayor's disapprobation in the strongest terms of such improper conduct.

" Lord George, as well as the Lord Mayor must be extremely sensible that great caution should be observed to restrain the indiscretion of some zealous friends.

" *Mansion House,*

" *Tuesday morning.*"

" Lord George will excuse the hurry in which this is wrote."

Lord GEORGE GORDON'S ANSWER.

" *My Lord,*

" I Have just now had the honour to receive your Lordship's very obliging note, and assure your Lordship I am sorry you should feel the smallest concern at any thing that was said last night at the Paul's Head by persons who you suppose in your interest.

" I have had the honour to receive great civilities from your Lordship on different occasions; and I know your politeness and gentleman-like manners too well, to suppose
" for

" be so kind as to say any thing disagreeable or unwelcome
" could at all meet with your approbation.

" As an apology was necessary from your Lordship, I
" have the pleasure to regard your Lordship's note as a
" fresh instance of your attention and general good wishes
" towards me.

" I am sorry that Mr. Alderman Turner and another
" Gentleman had the unnecessary trouble of waiting upon
" me, and the worthy Committee who are so kind as to
" conduct the business of my election.

" I agree with your Lordship that it is my duty as Presi-
" dent of the Protestant Association, as well as your Lord-
" ship's duty as a Lord Mayor of the Protestant Metropolis,
" to observe the greatest caution, and to restrain indiscretion
" in ourselves, as well as in others.

" I have the honour to be,

" My Lord,

" Your Lordship's most obedient,

" And humble servant,

" G. GORDON."

" *Welbeck Street,*

" *Tuesday morning.*

" Please to present my most respectful compliments to the
" Lady Mayorefs.

The friends of Lord *George Gordon* hoped they should in future meet in peace ; they abhorred the idea of intruding into the meetings of the other Candidates, and expected the friends of both the other parties to observe the same behaviour. They were, however, much mistaken and disappointed. A meeting of the *Protestant Association* was advertised to be held at the Paul's Head on Wednesday evening, at which a great number of avowed enemies to Lord *George Gordon* attended ; amongst these, was Alderman Wooldridge, who was repeatedly heard to declare, before the chair was taken, that " he would frustrate all Lord *George Gordon's* business to-night." This being made known to the Committee, they resolved to omit a great part of their intended business,—offer only a few motions, and immediately adjourn the meeting.

Lord George Gordon, from motives of delicacy, was not present. The chair was taken by Mr. Robinson, who observed, that as it was the first public meeting of the Association since the imprisonment and honourable acquittal of their noble President, he should move that the thanks of the Association be given to his Lordship, for his steady support of their cause.—Immediately the Alderman arose to speak, and instead of making any objection to the motion then before the company, he observed, that he came there as a Liveryman, to make his objections to Lord George Gordon's being a candidate for the city, which were principally because he was neither a Freeman nor a Liveryman. It would be trifling to repeat the Alderman's oration, which was equally edifying as entertaining. The advertisement was read, to prove that the ASSOCIATION, not the LIVERY, were called together at this meeting. And a Gentleman answered the Alderman to the point of Lord George Gordon's eligibility, proving his Lordship to be a Freeman, and that the Livery had been offered him by two Companies.

The first motion was carried by a majority. Upon putting the second, the Alderman rose again; and upon the Chairman wishing to go through the business, to adjourn the meeting, the enemies of Lord George Gordon begun to be very riotous, attempted to force the Chairman from the chair, and to put in another. Every feeling man began to tremble; some feared the safety of the room, others the safety of their persons. The terrific appearance of armed, military associators, could not but alarm the peaceable citizen. Riot and confusion ensued for two hours. The Alderman at length let drop a proposal, to adjourn the meeting to the London Tavern, for the support of Alderman C—. After much difficulty, the Chairman adjourned the meeting; but the rioters had not effected their purpose, therefore they did not chuse to adjourn; they attempted again to put in another Chairman (the Alderman), and were proceeding to such scenes of disorder and confusion, that it was found necessary to send to the Mansion-house for the attendance of the Lord Mayor to quell the riot. A violent scuffle ensued, all the tables, &c. were thrown down—one of the new and elegant chandeliers was broken.

The Lord Mayor being absent from the Mansion-house, Alderman Turner attended, and after some time the house was cleared.

This,

This, Gentlemen, is the simple, unadorned fact; nothing is exaggerated, nothing is set down in malice. This appeal is made to you, that you may inquire who were the authors, abettors, and instruments in this attack on your sacred liberties. This you are called upon to do immediately:—this riot may be a prelude to a repetition of the justly execrated business of Brentford:—Balf and Mc Quirk may be still alive.

Which of the candidates these rioting gentlemen are friends to, it is your business to discover. The Lord Mayor and his friends have disclaimed all connexion with them:—but you have a right, and ought to demand, a clear and decided proof of innocence from one or the other, for both cannot be innocent.

The man that dared thus violate the laws of his country, and insult the dearest liberties of his fellow citizens, has but small pretensions to your suffrages, and gives you every reason to expect that he may prove a *destroyer*, not a *guardian*, of your dear bought privileges.

But, Gentlemen, what must we think of the man, Lord George Gordon, thus attacked? His enemies tacitly tell you, that they have not a single thing they can object against him. To your judgements they would have appealed, had they any accusations to have brought against him. Happy for the man who is such a character, that the keen eye of envy can discover no failing! Happy! Happy! will that City be, who has such a man to represent them in Parliament!

Thursday, Sept. 6, 1781.

The following are the Motions made and agreed to:

1. That the thanks of this Association be given to his Lordship, for his steady and upright conduct in the business of this Association.
2. That every member of this Association do exert himself to the utmost, according to his line, in all means to secure the election of their noble President to represent them in Parliament.
3. That this Association do join themselves to the Committee already appointed to support his Lordship in his election, sitting at the Castle and Falcon, Aldersgate-street.
4. That all business of this Association be postponed till after the election of this City.

(To be continued.)

To

To the Editors of the PROTESTANT MAGAZINE.

Gentlemen,

THROUGH your Magazine permit me to offer a plan for preventing the growth of Popery. I am persuaded a partial, or total repeal of the Act, of the 18th of his present Majesty, in favour of Papists, will be no means instrumental to effect the cure of this national disease, which has been increasing for many years. Two Acts of Parliament, and an enforcement of the Parochial Duty, considering the matter in a public regard, seem to be necessary. The first Act should be a prohibition of all Priests, and persons of the Popish profession, having any hand in the education of youth. The second, an Act requiring all Papists, who take the benefit of the late Act, to attend in the parish church, where they reside, on certain days in the year, to a set of discourses drawn up by the most able, and judicious men, representing some of the most fundamental errors of Popery, in which particular care should be taken that such errors be clearly proved to be the tenets of the Church of Rome; not from the writings of private Divines, but from the canons of the council of Trent; and then with equal evidence, be proved to be inconsistent with Scripture. In such a set of discourses, the fundamental doctrines of the Gospel ought to be clearly and plainly stated, fully proved, and then contrasted as to their nature and effects with the opposite errors; effects flowing from the errors, not deduced from speculative reasoning, but from the customs and usages established in the church of Rome in consequence of them. Throughout the whole just and plain representation, clear reasoning, and a mind free from pride, contempt, and malevolence, ought to appear. If such a scheme as this should be said either never will, or never can be put in practice,—I answer, of that I am no competent judge; yet it appears evident to me that it ought to be done. Fines, imprisonment, banishment, or corporal punishment, are arguments I am well convinced, which no Christian state is allowed by the Gospel to make use of for the refutation of errors. If any set of Christians hold opinions inconsistent with the welfare of the community, so far as such opinions have a bad tendency, in this respect, the community may deprive them of the immunities and privileges enjoyed by the rest of the citizens. If upon such grounds any privileges which might be withheld are granted, the community may certainly, in granting them, require

require the easy condition of hearing, three or four times in a year, the reasons why it judges such opinions erroneous and dangerous. As this appears a reasonable demand, so it seems to be the only method that can be pursued in such case. It is necessary to endeavour to convince them of their errors, and how otherwise can they be convinced of them, but by laying them clearly before them? For the enforcement of the parochial duty, every Bishop, Archdeacon, &c. in his visitation, should be obliged to enquire of every Clergyman in particular, in the presence of the Church-Wardens, concerning the discharge of his duty; if he reside in his parish, how often he preaches, whether he catechises children of the parish, &c. Without something of this kind, all attempts to stop the growth of Popery, must be ineffectual.

I am, Gentlemen,

Your humble servant,

Sept. 20, 1781.

C L E R U S.

For the PROTESTANT MAGAZINE,
 To An ENGLISH CATHOLIC
 LETTER II.

S I R,

ALTHOUGH I am permitted by the Editors of the *Protestant Magazine*, to proceed in answering your letter, I feel myself under a necessity to be very short in my remarks on the remaining part, as I fear it will afford but little amusement to an enlightened and benevolent age, to expose and refute the production of bigotry and folly.

In what part of the *Protestant Magazine* is it asserted that Lord George Gordon is THE SUPPORTER OF THE HOUSE OF HANOVER? In the explanation of the Frontispiece, N^o. I. P. 21, it is said, "Before the throne stands
 " Lord George Gordon, holding a banner, with this motto,
 " *Protestant Interest and House of Hanover*, generously en-
 " gaging to support the cause of true Religion." No, Sir, the Editors of the *Protestant Magazine* have too much sense to assert, and Lord George Gordon too much modesty

to

to suppose, that he is the supporter of the House of Hanover.

As to your assertion of Lord Gordon, in conjunction with the Protestant Association, being the inventor and perpetrator of all the dreadful depredations on harmless inoffensive men, last June, it requires no other answer than an appeal to matter of fact. Were the persons who were executed for the riots, the perpetrators? Were the persons who fell in the mob by the soldiery, the perpetrators?

If these two questions be answered in the affirmative, the Association is acquitted, for of the great number who were apprehended, tried, and executed, and of those who fell in the riots, not one could be found who had either signed the Petition, or been present at any one meeting of the Association.

It is not "repugnant to common sense, that Catholics "should destroy their own houses;" they have done it before, and attempted to lay it upon others, as appears from an extract from the Historical Memorial, inserted in N^o. II. P. 45, of the *Protestant Magazine*.

I congratulate you on the noble discovery of THE FOUNTAIN OF HERESY; upwards of 1700 years the bitter streams have disturbed the peace of christendom; much FIRE has indeed been applied to dry up the flowing streams, but in vain. Now the spring, the fountain from which all the evil rises, is discovered, Peace, after its long, long absence, will return, and shed its happiness to all around,

——— Methinks, I see again
Those gentle days renew'd that bless'd our isle,
'Ere by this wasteful fury of division,
Worse than our Etna's most destructive fires,
It desolated sunk.

"The Protestant Association is the fountain of heresy." The Protestant Association must be destroyed—any thing short of utter destruction would be vain. The destruction of the fountain of heresy will doubtless cause many grand processions at Rome. † His Holiness will grant a jubilee to all

† On the 24th of August, 1572, in Paris and its vicinity, One Hundred Thousand Protestants were put to death. As soon as the tidings of this Massacre was brought to Rome, September

all christendom, and another beautiful picture§ will be added to the Vatican.

You conclude your second paragraph, with saying, "The remaining part of the Frontispiece I shall pass as below my notice." I shall beg to borrow your language, and say, your third and fourth paragraph are below my notice.

You have brought a very heavy charge against the Judges and Jury who tried the noble President of the Protestant Association. First you say, "they shewed their humanity more than their justice;" and afterward, "they were more merciful than just." What is this but saying, that both Judges and Jury, unmindful of the solemn oaths they

September, 6th, 1571, a Consistory of Cardinals was presently called, and the legate's letter, which contained a relation of the Massacre, being read, they straight went in procession to St. Mark's church, where they offered up their solemn thanks to God for this great blessing to the see of Rome, and the catholic church. Two days after, another procession was made by the Pope and Cardinals, to the Minerva, where they had high mass, and then the Pope granted a jubilee to all Christendom, and one of the reasons was, "That they should thank God for the slaughter of the enemies of the church, lately executed in France." Again, two days after that the cardinal of Lorain had another grand procession of all the clergy, the ambassadors, cardinals, and the Pope in person, who all went to St. Lewis's chapel, where the cardinal himself celebrated mass. Then, in the name of the King of France, he thanked the Pope and the cardinals for the help they had afforded him, both by their counsels and prayers, of which (he said) he had found most happy effects. He also delivered the King's letter to the Pope, in which he wrote, "That more heretics had been destroyed in that one day, than in all the twelve years of the war." Nor did the Pope think there was yet blood enough shed, but that which all the world condemned as excessive cruelty, he judged was too gentle. Therefore he sent Cardinal Ursini, his legate, in all haste to France, to thank the King for so great a service done to the church, and to desire him to go on, and extirpate heresy, root and branch, that it might never grow again. And as this legate passed through France, in his journey to Paris, he gave a plenary absolution to all who had been actors in the Massacre.

The best picture drawers, and workers of tapestry, were employed to set off this action with all the glory possible; and a suit of these hangings continue to this day in the Pope's chapel; so that they like the thing so well, they preserve the memory of it still, even in the place of their worship.

Warning to English Protestants, p. 24. Lockman's History of Popish Persecutions, p. 198. Voltaire's History of the Civil Wars of France.

§ "It is well known that the Massacres, on St. Bartholomew's day, are painted, at Rome, in the royal salloon of the Vatican, with the following inscription under the picture, *Pontifex Coligni necem probat.* The Pope approves of Coligni's death. Lockman, p. 210.

had taken, the duty they owed their country and themselves, were so weak or wicked as to be governed only by their passions. I beg of you to endeavour to divest yourself of prejudice, calmly read the trial, attentively weigh the learned Judge's address to the Jury, and consider the two points upon which the fate of the trial depended, and then see if you will not applaud the Jury for their verdict. I have not yet met with a person who acted thus dispassionately, but who has been of opinion that the Jury could not have done otherwise than they did.

"With respect to the number of the petitioners, (you say) it is a well known fact, that one person signed one, two, three, and five hundred names at a time." If it be a fact of such notoriety, I call upon you to declare, who it was that signed so many names; I do not believe it; and unless you prove your *well known fact*, I shall be necessitated to consider you in a light no way agreeable to an honest and generous mind.

There was no necessity "to hire in St. George's Fields a number of the refuse of the creation, men of similar birth and sentiments with the Association;" the great number of Papists who appeared as volunteers, entirely rendered such a step useless.

I cannot agree with you, as to the work which you call "the best and most masterly work ever published on the subject." The blasphemy the author of that weak poem has been guilty of, requires much repentance; I sincerely hope the Protestant Association have forgiven the unhappy author the injury he intended to do them; and that they will make it matter of earnest prayer, that God would give him that repentance that is never to be repented of. I do not think it proper to expose the POOR OLD MAN, his grey hairs demand pity, if not respect. I wish his pretended friends would read that work, and forget who wrote it; or suppose it written by one of the Association; they would then view it through a different medium, and as much condemn as they now commend it.

Your observation on the History of Popery, you may repent of. You say it is raked from the most contemptible authors of all ages. Let us enquire who the contemptible authors are. Matthew, Mark, Luke, John, Paul, Peter, Bellarmine, Dupin, Clement, Eusebius, Suetonius, Tacitus, Scaliger, Petavius, Zabar, Gratian, Massonus, Spanheim, Platina. These are the contemptible, nay, you say the most contemptible

contemptible authors of all ages: If you have the least degree of modesty left, to use your own words, "one would think it impossible for you to show your head after such an assertion."

Now, Sir, permit me to leave you, which I do, earnestly recommending you to the word of God and his Grace—read the one—pray for the other. May you be led into all truth—and may the truth make you free.

I am, Sir,

Your very humble servant,

Sept. 15. 1781.

An English Protestant.

To the Editors of the PROTESTANT MAGAZINE.

Gentlemen,

I consider myself much obliged to you for the insertion of the Reasons, which induced the Protestant Association to petition Parliament for a repeal of the Act of the 18th of his present Majesty. I am much surprized, that in all the virulent pamphlets, abusive paragraphs, &c. &c. which have appeared against the Association, not the least notice has been taken of these Reasons. Are they unanswerable? Or are they too contemptible to merit an answer? They appear to me highly deserving a serious attention; and now the prejudices of mankind against that body, on account of the dreadful riots and horrid devastations which followed the presenting of their Petition, begin to be a little subdued. I would earnestly recommend to my countrymen and fellow citizens, attentively to weigh their arguments, and consider the force of their reasoning. It is a proof not only of a weak, but a wicked mind, to condemn and censure reasons, because the persons who offer them, may in other matters have erred. With your permission I shall enlarge upon and illustrate the fifth Reason, wherein they say,

"Papists can give no security to the State for their peaceable behaviour. While they continue Roman Catholics they have not the liberty of private judgment; they have given up their judgment to be directed by the

“ Church, which never has renounced the particular sentiments mentioned in the oath prescribed by the late Act: “ When therefore any man renounces and rejects, ‘ As “ an unchristian and impious position, that it is lawful to “ murder or destroy any person or persons whatsoever, “ for, or under pretence of their being heretics; and “ also that unchristian and impious principle, that no “ faith is to be kept with heretics, &c. &c. &c. he “ renounces and rejects Popery, consequently stands not “ in need of the late indulgence. — The Roman Catholic “ Clergy, taking an oath at admission to their functions “ diametrically opposite to that required in the Act, cannot be bound by both.”

The Oath prescribed by the Act says,

“ I do swear that I do reject and detest as an unchristian and impious position, that it is lawful to murder or destroy any person or persons whatsoever, for or under pretence of their being heretics.”

At admission into their sacred functions, they swear,

“ I will persecute and impugn to the utmost of my power all heretics, schismatics, and rebels to our Lord the Pope, and his successors.”

The assertion in this Reason, that Roman Catholics have not the liberty of private judgment,† is founded on the 24th article of Pope Pius the fourth's Creed, which is the standard of modern Popery, and which every one who enters into holy orders is bound by oath not only to believe, but to maintain and defend, and teach the people under their charge, and that under pain of the displeasure of Almighty God, and his holy Apostles Peter and Paul. ||

§ “ Hæreticos, schismaticos, aut rebelles, eidem domino nostro vel successoribus prædictis, pro posse persequar & impugnabo.”

Pontif. Rom. Edit. Antwerp, A. D. 1626. P. 59 and 86.

† The distinguished character of the heretic, that is of him who holds a particular or private opinion, is, that he adheres to his own sentiments; whereas the proper mark of the Catholic, that is of the universalist, is, to prefer the common sentiment of the whole church to his own.

Bishop of Meaux's History of the Variations of the Protestant Churches.

|| Altham's Prospect of Popery, in Tracts against Popery, Vol. 3. Tit. 10. P. 3.

Article 24. "I do also without any doubt receive and profess all other things which have been delivered, defined and declared, by the sacred canons and general councils, and especially by the holy council of Trent: and all things contrary thereto, and all heresies whatsoever, condemned, rejected and anathematized, by the church, I do likewise condemn, reject, and anathematize."*

As to the latter part of this Reason, that Papists and the Popish Clergy cannot be bound by the prescribed Oath, the Protestant Petitioners are supported by what will be looked upon by some to be the highest authority, the Roman Pontif himself, Pope Paul 5th. Nearly the same oath† of allegiance

* *Vid.* Sir John Thorold on Popery, P. 135.

† *The Oath of Allegiance appointed to be taken by the Statute of James I.*

I A. B. do truly and sincerely acknowledge, profess, testify, and declare, in my own conscience, before God and the world, that our sovereign Lord King James is lawful and rightful King of this realme, and of all other his Majesty's dominions and countreyes, and that the Pope, neither of himself or by any authority, by the church and see of Rome, or by any other meanes with any other, hath any power or authority to depose the King, or to dispose of any of his Majesty's dominions or kingdoms, or to authorize any forraigne prince to invade or annoy him or his countreyes, or to discharge any of his subjects, of their allegiance and obedience to his Majesty, or to give licence or leave to any of them to bear armes, raise tumults, or to offer any violence or hurt to his Majesty's royal person, state, or government, or to any of his Majesty's subjects within his Majesty's dominions.

Also I do swear from my heart, that notwithstanding any declaration or sentence of excommunication or deprivation made or granted, or to be made or granted, by the Pope or his successors, or by

† *The Oath of Allegiance appointed to be taken by the Statute of the 18th of his present Majesty.*

I A. B. do sincerely promise and swear, that I will be faithful and bear true allegiance to his Majesty King George the Third, and him will defend, to the utmost of my power, against all conspiracies and attempts whatsoever that shall be made against his person, crown, or dignity; and I will do my utmost endeavour to disclose and make known to his Majesty, his heirs, and successors, all treasons and traitorous conspiracies which may be formed against him or them; and I do faithfully promise to maintain, support, and defend, to the utmost of my power, the succession of the crown in his Majesty's family, against any person or persons whatsoever; hereby utterly renouncing and abjuring any obedience or allegiance unto the person taking upon himself the stile and title of Prince of Wales, in the lifetime of his father, and who, since his death, is said to have assumed the stile and title of King of Great Britain, by the name of Charles the Third, and to any other person claiming or pretending a right to the crown of these realms; and I do swear, that I do reject and detest, as an unchristian

was enacted by a statute of James, immediately after the gun powder plot, to secure the obedience of the Papists,

by any authority derived or pretended to be derived, from him or his see, against the said King his heirs or successors, or any abolition of the said subjects from their obedience; I will bear faith and true allegiance to his Majesty, his aires and successors, and him and them will defend to the uttermost of my power, against all conspiracies and attempts whatsoever, which shall be made against his or their persones, their crowne and dignity, by reason, or colour of any such sentence, and declaration, or otherwise; and will do my best endeavour to disclose and make known unto his Majesty, his aires and successors, all treasons, or traitours, or conspiracies, which I shall know or hear of to be against him or any of them. And I do further swear, that I do from my heart abhor, detest, and abjure, as impious and heretical, this damnable doctrine and position, that princes which be excommunicated or depriv'd by the Pope, may be deposed or murdered by their subjects or any other whatsoever. And I do believe, and in conscience am resolved, that neither the Pope, nor any person whatsoever, hath power to absolve me of this oath, or any part thereof, which I acknowledge, by good and lawful authority, to be lawfully ministered unto me; and to renounce all pardons and dispensations to the contrary. And all these things I do plainly and sincerely acknowledge, and swear according to these express words by me spoken, and according to the plain and common sense and understanding of the same words, without any equivocation, mental, or secret reservation whatsoever. And I do make this recognition and acknowledgment heartily, willingly, and truly, upon the true faith of a Christian. So help me GOD.

christian and impious position, that it is lawful to murder or destroy any person or persons whatsoever, for or under pretence of their being heretics; and also that unchristian and impious principle, that no faith is to be kept with heretics: I further declare, that it is no article of my faith, and that I do renounce, reject, and abjure, the opinion, that princes excommunicated by the Pope and Council, or by any authority of the see of Rome, or by any authority whatsoever, may be deposed or murdered by their subjects, or any person whatsoever; and I do declare, that I do not believe that the Pope of Rome, or any other foreign prince, prelate, state, or potentate, hath, or ought to have any *temporal* or *civil jurisdiction*, power, superiority, or pre-eminence, directly or indirectly, within this realm. And I do solemnly, in the presence of GOD, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words of this oath; without any evasion, equivocation, or mental reservation whatever; and without any dispensation already granted by the Pope, or any authority of the see of Rome, or any person whatever; and without thinking that I am or can be acquitted before GOD or man, or absolved of this declaration, or any part thereof, although the Pope, or any other persons or authority whatsoever, shall dispense with or annul the same, or declare that it was null or void.

* According to the determination of Innocent III. received into the body of the canon law, "They are not to be called Oaths, but Perjuries, which are attempted against the benefit of the Church."

which

which then, as now, they, "for the most part, complied with, as thinking it lawful; and among the rest, the arch-priest Blackwell. At this Pope Pius the 5th was alarmed, and on the 10th of the kalends of October, issued a brief, forbidding the taking the oath,* and wherein he says, 'that the oath of allegiance could not be taken without hurting THE CATHOLIC FAITH, and the SALVATION OF THEIR SOULS, seeing it contains many things flat contrary to FAITH and SALVATION; and therefore he advises them UTTERLY to abstain from taking THIS and the LIKE OATHS.'"

To this also may be added another instance, proving the same point, viz. that oaths of this kind are totally inconsistent with the genuine and amiable spirit of Popery. After the murder of Henry IV. of France, an oath was proposed for the future security of the government, whereby all should be obliged to abjure the doctrines that it may be lawful to assassinate kings, or that for the cause of heresy or Schism, they may be deposed, and their subjects absolved from their oath of fidelity. The clergy, with Cardinal Perron at their head, remonstrated against it; they maintained, that according to the principles of their religion, the Pope had a power of deposing princes: they insisted on various instances of it with approbation, not forgetting the doubtful and controverted one of Childeric; and when a prince was thus deposed and excommunicated, his subjects, they said, were obliged not to assassinate him secretly, but to make open war against him. Their sentiments were declared by the Cardinal, in the name of the rest, to the three estates assembled A. D. 1616. And in his harrangue on that occasion, he represented, "That such an oath could not be taken, without ACKNOWLEDGING THAT THE POPE, AND THE WHOLE CHURCH, HAD ERRED BOTH IN FAITH AND IN THINGS PERTAINING TO SALVATION; that schism would be inevitable, and that France alone would be guilty of it; that they must not only FALL INTO SCHISM, but must also PRECIPITATE themselves into AN EVIDENT HERESY, seeing they must necessarily be obliged to confess that the Catholic Church had perished for many ages from the earth." §

* Dr. Harris's Life of James the first. P. 95.

§ King James's Works, P. 251.

§ Perron Opusc. P. 600. And Free Thoughts on the Toleration of Popery. P. 66.

I shall only add here another proof, that although some individuals may reprobate "that unchristian and impious principle, that no faith is to be kept with heretics," yet the Church of Rome have uniformly maintained it as an article of faith from the council of Constance to the year 1712, and no doubt from that time to 1781.

In the 21st Article of the treaty of Utrecht, the King of France stipulates with the Queen of Great Britain, that "he will in friendship to the Queen, grant, in his treaty with the empire, all things concerning religion to be settled according to the treaties of Westphalia."

This having greatly alarmed his Holiness, was the immediate occasion of the following address to the Emperor, Charles 6th.

"TO our most beloved son in CHRIST, *Charles*, the Catholic King of the Spains, the illustrious King of Hungary and Bohemia, elected to be Emperor of the Romans; *Clement XI.* Pope.

"Our most dear son in CHRIST, health, and apostolical benediction.

"The many and zealous endeavours which we know to be incessantly exerted by heterodox Princes, in the treaties opened at Utrecht, that whatsoever was added to the fourth article of the pacification of Ryswick, in favour of the Catholics and the orthodox faith, should be wholly abrogated; and that, on the contrary, the heads of the peace of Westphalia, relating to the affair of religion, which were not only formerly condemned by this holy see, but likewise corrected by the said fourth article of Ryswick, should be re-instated, and carried into execution (concerning which we lately wrote to your Majesty at large), recall to our memory those unhappy, and never enough to be lamented covenants, which, plainly, with the same design of bringing the abomination into the holy place, the plenipotentiaries or commissaries of Sweden no less violently than unjustly extorted from the plenipotentiaries or commissaries of your brother, the late Emperor Joseph of famous memory, and which were entered into by the said commissaries on each part in the year 1707, in the camp at Alt Ranstadt. The great grief with which we were then affected, when we considered with ourselves, that, besides other most grievous detriments brought upon the catholic religion and the ecclesiastical jurisdictions, by those covenants, so remarkable a number of churches, as well in the three duchies of Lignitz, Berg, and Munsterberg,

Munsterberg, as in the city of Wismar, and in the other principalities of Silesia, should be torn off and taken away from the true worship of GOD, and delivered up and assigned to the impiety of an execrable sect, is now chiefly not only renewed, but in a greater measure augmented, and become more intense, while we reflect and foresee how great hope the heretics will derive from thence of perfecting the rest of their wicked machinations and counsels. Moreover, although we are certain that it is no secret to your Majesty how averse your said brother was to the covenants above mentioned; how greatly he grieved that, because of the difficulties in which his affairs were involved, he was obliged to accept of those hard and plainly impious conditions, and how earnestly he desired to repair and make good by proper remedies whatsoever had been corruptly transacted, all which he expressly signified to us by letters written with his own hand, and still more simply and clearly explained more than once to our beloved son Annibal cardinal of Albano, of the holy Roman church, our nephew, by the father's side, according to the flesh, then residing with him as our agent; and although we can by no means doubt but that your Majesty, from your eminent piety, and the affection you bear to the cause of GOD and the church, perfectly understands and acknowledges, THAT SUCH COVENANTS HAVE BEEN AND ARE WHOLLY VOID, AND, IN THEIR OWN NATURE, OF NO FORCE OR EFFECT, as your brother, being admonished of us, openly acknowledged and professed, and, on that account, also fully perceives that NO REGARD OUGHT TO BE PAID TO THEM, AND THAT THEY NEITHER CAN NOR OUGHT TO BE ALLEGED OR OBSERVED BY ANY PERSON, OR IN ANY MANNER WHATSOEVER; yet, as well that it may more plainly and openly appear to your Majesty, what always has been and still is our judgement in that matter, as that your Majesty, being more substantially supported by OUR APOSTOLICAL DECISION, may with more alacrity UTTERLY DESPISE the before-mentioned conventions, and esteem them as if they had never been made; we, by these presents, denounce to your Majesty, and at the same time, by the authority committed to us by the most omnipotent GOD, declare the before-mentioned covenants of the treaty of Alt-Ranstadt, and every thing contained in it which are in any wise DESTRUCTIVE or, OR HURTFUL TO, or which may be said, esteemed, pretended, or understood, to occasion or to bring, or to have brought,

Q

brought, THE LEAST PREJUDICE TO, or any ways to hurt, or to have hurt, THE CATHOLIC FAITH, divine worship, the salvation of souls, THE AUTHORITY, JURISDICTION, OF ANY RIGHTS OF THE CHURCH whatsoever, together with all and singular matters which have followed, or may at any time hereafter follow from them, to be, and to have been, and perpetually to remain hereafter, *de jure* NULL, VAIN, INVALID, UNJUST, REPROBATED, VOID, AND EVACUATED OF ALL FORCE AND EFFECT FROM THE BEGINNING, and that no person is bound to the observation of them, or any of them, ALTHOUGH THE SAME HAVE BEEN REPEATEDLY RATIFIED OR SECURED BY AN OATH; and that they neither could nor ought to have been, nor can or ought to be, observed by any person whatsoever; and that no right, action, title, colour of title, cause of possession or prescription, is or hath been acquired from them, much less may be acquired or accrue by any length of time; and that they create or have created no estate or quality, but that they ought for ever to be accounted as if they had never issued, and as if they were not extant, nor had ever been made. And nevertheless, for the greater caution, and so far as may be necessary, we disapprove, rescind, cassate, make void, annull, and totally discharge of all force and effect, all the aforesaid covenants, and all other the premises enumerated in these presents which are prejudicial as aforesaid. Wherefore, our most dear son in CHRIST, attend, and wholly rejecting all covenants of this kind, and rescinding every thing which has in any manner been done towards the execution of them, valiantly defend the cause of the Church, of Religion, and of GOD; and from that patronage take the omen of an happy beginning of the government you have undertaken. Make it appear that you are thoroughly persuaded that the chief part you have to act, agreeably to the majesty of the empire to which you are elevated, consists in strenuously maintaining the rights of the faith and of the church, which the most religious and renowned emperors your ancestors, studied to assert and amplify with all their might. So will you derive upon your name everlasting praise and glory, and secure to yourself and your august house the blessings of Heaven more and more, as an earnest of which we most lovingly impart to your Majesty our apostolical benediction, accompanied with a perpetual prayer for your felicity. Given at St. Peter's in Rome, under the ring and seal of the said of his holiness of blessed memory, the said of his holiness.

of the fisherman, the 4th day of June 1712, and in the
twelfth year of our pontificate."

MINIMUS.

For the **PROTESTANT MAGAZINE.**
POPE and PROTESTANTISM in CONTRAST.

XI. The Idolatrous Worship of the Church

OF ROME.
THE NATURE of IDOLATRY Stated.
In general it is a misapplication of worship; or it is an
action by which we transfer the honour and adoration
to the creature, which is due only to the Creator; then is
Idolatry committed, when the divine honor is given to ano-
ther besides God. For the more clearly apprehending of this,
let us premise two or three things. *First*, That God, who
perfectly understands his own nature, is fittest to prescribe
the manner in which he will be worshipped. *Secondly*, That
the divine law being the rule of worship, all prohibited ways
of worship must be idolatry. *Thirdly*, Since the Scripture
appropriates divine worship to God, and forbids worshipping
any creature, under the character of idolatry, we need look
no further for an account of this matter. Divine honor
alienated from God, and bestowed upon the creature, con-
stitutes that sin in worship which we term idolatry; so that
idolatry formally and strictly consists in this, in *setting up a
creature as the object of worship*. As this is the proper no-
tion of idolatry, we may be guilty of it several ways. *First*,
When we ascribe any of the incommunicable perfections of
God to the creature, whether it be in express terms, or in
words or actions, that imply it. *Secondly*, When we depend
on the creature for that which God only can bestow, and
which is above the capacity of a creature to convey to us.
Thirdly, When we invoke or call upon a creature that is invi-
sible and absent, especially when this is done in thousands
of distant places at the same time, because this implies the

¶ *Vid.* Appendix to Sidney on Government. Edit. 1763. P. 70.

omnipotence and omnipresence of the creature. *Fourthly*, When we pay an honor to a creature in worship, although we do not intend it should terminate in that creature, but design that it should ascend by it to God. Thus you have a clear idea of idolatry, by which it evidently appears that idolatry is inconsistent with the acknowledgement and worship of the true God, which we the rather remark, that we may expose to view the vanity of our adversaries in their subterfuges on this head.

2. A Short Account of the PAGAN IDOLATRY.

First. Among the Heathens there were always some of the wiser sort that had a more elevated refined genius, who still owned the one supreme GOD. This is manifest from the writings of CICERO and SENECA. *Secondly*. Some of those that owned a supreme GOD, took various names for that God; which they worshipped under different names. *Thirdly*. All the Pagans fell into polytheism; such as believed there was one supreme GOD, yet acknowledged many subordinate deities; they had gods of all sorts, and a strange variety of them. *Fourthly*. They had very different apprehensions concerning their gods; the best of them were confused enough; but some of them had greater conceptions than others. In short, they were and rent the divine attributes; and distributed them among the creatures, as their inclinations led them and their superstition taught them; even they who knew most of GOD, glorified him not as GOD, but became vain in their imagination or reasoning, and their foolish heart was darkened. The Apostle takes notice that the Athenians had an altar inscribed "TO THE UNKNOWN GOD." Arnobius, who was a philosopher, confessed after his conversion to Christianity, that he was guilty of this stupid idolatry; "I worshipped," says he, "O to my blindness! such gods as came out of the smith's furnace, and such as were fashioned by the hammer and anvil." Upon the whole, the Pagans generally imagined that their statues were animated by their gods.

3. The IDOLATRY of the CHURCH of ROME.

Or that she is guilty of idolatry in her worship, which she certainly is, as much as the Athenians, or any of the Pagans of old were. That it may appear, we will here give

give a short history of their practice, and then say something to the charge of idolatry we bring against them.

We begin with their practice: the thing we assert, is, that they are chargeable with every gross idolatry in their worship; particularly the regard and honor they pay to several different objects, *first*, to saints; *secondly*, to the Virgin Mary; *thirdly*, to angels; *fourthly*, to consecrated images; *fifthly*, to reliques; *sixthly*, the host, or wafer.

That they are guilty of the most horrid idolatry in the regard they have, and the honor they pay to *departed saints*. This is a chief point with them; it is known that the intercourse they have with their saints, is no mean article in the popish religion; take away their *saint worship*, and you will leave a Paris *half dead*. That this may be the better understood, we must observe a few things.

First, That their saints are admitted into that order by a solemn canonization, the form of which is related by Sir Henry Spelman; but is too large to be here inserted; it is necessary, however, to give a few hints of it. The person to be sainted must have the character of extraordinary sanctity in his life; there must be evidence of miracles wrought by him. The *Pope* is to be certified of all; and often there is a petition sent to his Holiness from the Prince whose subject the candidate saint was, or from some people of chief account in the realm, desiring that such a person may be received into the catalogue of saints, and decreed to be worshipped as a saint.

[To be continued.]

To the Editors of the PROTESTANT MAGAZINE.

Gentlemen,

PERMIT me to solicit you to insert in your useful Magazine, the following character of the Jesuits, wherein their fate is foretold with a sagacity almost prophetic, so early as the year 1551, in a sermon preached in Christ Church, Dublin, by Dr. George Browne, Bishop of that see; a copy of which was given to Sir James Ware, and may be found in the Harleian Miscellany, Vol. V. P. 566.

There

"These are a new fraternity of late spring up, who
 "call themselves *Jesuits*, which will deceive many, who
 "are much after the *Scribes* and *Pharisees* manner.
 "Amongst the *Jews* they shall strive to abolish the truth; and
 "shall come very near to it. For these sorts will turn them-
 "selves into many forms; with the *Heathen*, an *Heathenist*;
 "with the *Atheists*, an *Atheist*; with the *Jews*, a *Jew*;
 "with the *Reformers*, a *Reformer*; purposely to know
 "your intentions, your minds, your hearts, and your indi-
 "cations, and thereby bring you at last to be like the fool
 "that said, in his heart, there was no God. These shall
 "spread over the whole world, shall be admitted into the
 "councils of *Princes*, and they never the wiser, charging
 "of them, yea, making your *Princes* reveal their hearts,
 "and their secrets therein; and yet they not perceive it;
 "which will happen from falling from the law of God, by
 "neglect of fulfilling of the law of God, and by winking
 "at their sins; yet, in the end, God, to justify his law,
 "shall suddenly cut off this society, even by the hands of
 "those who have most succoured them, and made use of
 "them. So that at the end, they shall become odious to
 "all nations. They shall be worse than *Jews*, having no
 "resting place upon earth; and then shall a *Jew* have more
 "favor than a *Jesuit*."

Your humble servant,

W. M.

For the PROTESTANT MAGAZINE.

ATTICUS presents his most respectful compliments to
LETUS, thanks him for his past, and solicits the fa-
 vor of his further strictures upon his Address to the Protes-
 tant Association, as Atticus, with Letus, is always open to
 correction.

September 5, 1781.

For

For the PROTESTANT MAGAZINE.

To the Author of a Pamphlet, intitled "THE STATE AND BEHAVIOUR OF ENGLISH CATHOLICS, FROM THE REFORMATION TO THE YEAR 1780."

LETTER II.

SIR,

DAILY experience and observation convinces me with what reluctance the mind is brought to give up principles it was early taught to receive as true. This sentiment would have induced me to make a thousand allowances and apologies for your historical account of the persons you call CATHOLICS, but whom, out of respect to the language of the laws* of my country, I must call PARISHS, had you not told us that you "wish to contemplate the Revolutions in Church and State, with the cool indifference of Philosophy."† *Cultura animi, philosophia est, quæ extrahit vitia radicitus.*‡ You may suppose that prejudice is eradicated; if I allow it, I must think many parts of your history written with a design and intent to mislead and deceive.

Before I make a few remarks on your account of the Reformation, &c. I would beg to observe, that two of the three historians, you have drawn your information from, are to be attended to with great caution: Lord Clarendon's History of the Rebellion is of very dubious authority; the truth of this assertion will appear from the following letter, copied from the Preface of the History of England, during the reigns of the royal house of Stuart, P. 9.

To Mr. *****

"SIR,

"Accidentally looking on some of the sheets of your History of England, during the reigns of the royal house of Stuart, at the booksellers, I find that you

* Protestant Magazine, No. III. P. 66.

† Page 6. § Cic. 2 Tusc. 5.

"mention

“ mention the history of Lord Clarendon; wherein you
 “ justly question the genuineness of the book. In order
 “ to put that matter out of doubt, I here send you the
 “ following account.

“ Mr. Edmund Smith, a man very well known in the
 “ learned world, came down to make me a visit at ****,
 “ about June 1710, where he continued 'till he died,
 “ about six weeks after.

“ As our conversation chiefly ran upon learning and
 “ history, you may easily think that Clarendon's was not
 “ forgotton. Upon mentioning that book, he frankly
 “ told me, That there had been a fine history written
 “ by Lord Clarendon, but what was published under his
 “ name was only patch-work, and might as properly be
 “ called the History of Al- Small- and Atterbury,
 “ for to his knowledge 'twas altered; nay, that he him-
 “ self was employed by them to interpolate and alter the
 “ original.

“ He then asked me, Whether I had the book by me?
 “ if I had, he would convince me of the truth of his
 “ assertion by the very printed copy. I immediately
 “ brought him the folio edition, and the first thing he
 “ turned to, was the character of Mr. Hampden, where
 “ is that expression of, “ He had a head to contrive, a
 “ heart to conceive, and a hand to execute any villainy.
 “ He then declared it was foisted in by those Reve-
 “ rends.

“ Sir, I have only to add this, that he not only un-
 “ derlined this passage as a forgery, but gave, during the
 “ short time he lived with me, the same remark to some
 “ hundreds more.

“ I am, Sir, &c.”

Mr. Hume's enmity to christianity, caused him to
 charge the Reformers with *enthusiasm* and *fanaticism*; and
 his love of arbitrary power makes him discover a keen
 dislike to the Reformation in general. The reader how-
 ever will find an able vindication of these illustrious heroes
 from this virulent charge, in Mosheim's Ecclesiastical
 History, by Dr. MacLaine, Vol. 3. Appendix 1. Page
 391—404. And in the sensible and judicious Letters on
 Hume's History of Great Britain, printed at Edinburgh,
 1756.

I am at a great loss how to treat with you on the sub-
 ject; one time I find you wishing to contemplate the re-
 solutions

volutions in Church and State," and only three pages after you wish to confine yourself within the limits of matters of religion.† Permit me to ask, if you mean by this last expression to acquaint your readers, that you intend ONLY to consider the state and behaviour of Papists as it respects their religious deportment? Or is not this meant to convey an idea, that the penal laws against Papists were *solely* enacted on account of their dissent from the national establishment? To prevent the reader from being imposed upon, I beg to assure him, that "the penal laws against Papists were first enacted, and afterwards revived and enlarged, not upon mere presumption, that people who held such principles (*viz.* the principles of the Church of Rome) might probably be seditious or rebellious in future times, when favourable occasions offered; but upon the evidence of facts, and the repeated experience of their perpetual plots and machinations against the government, from the first moment that the British throne was filled by a Protestant Prince."§

Your account of the Reformation under Henry the eighth, is but a repetition of what has been said by every popish writer on the subject, and what has been as often answered by Protestants. You have doubtless seen a Popish book, entitled, *ENGLAND'S CONVERSION AND REFORMATION COMPARED*; if you will trouble yourself to read Mr. Joseph Trapp's answer to that book, you will find that all your formidable objections amount to nothing.

The learned Dr. Jortin has so well answered all you have advanced, that I suppose you either have not seen the work I allude to, or wish that your readers should be ignorant of it; I shall therefore beg permission to insert it.

"The Popish bigots, from our Sanders down to our Phillips,|| in their accounts of the Reformation, have, without

* Page 6.

† Page 9.

§ Archdeacon Blackburne's *Considerations on the present State of the Controversy between Protestants and Papists*. P. 79. A book worthy the perusal of every Protestant; particularly the Members of both Houses of Parliament.

|| It may perhaps be necessary to acquaint the unlearned reader, that Phillips, here mentioned, is the author of the *life of Reginald Pole*, published in 1764, to which there is a very able answer in the *Critical Review*.

“ without the least shame and the slenderest regard to
 “ truth, blackened our Reformers, and represented them
 “ as the vilest of men, as men equal in wickedness even
 “ to their own Popes, of whom Bellarmine and Baro-
 “ nius declare that a long succession went to the devil,
 “ each in his order.

“ The truth of the case is this; the establishment of
 “ Christianity was the work of God; the Reformation
 “ of Christianity was the work of men; it was suppor-
 “ ted by no miraculous gift. The former was perfect;
 “ the latter was imperfect. What was good in it was
 “ accomplished by the ministry of industrious, learned,
 “ and pious men: what was deficient in it arose from some
 “ prejudices, weaknesses, and mistakes, from which few
 “ of them were entirely exempt, and from the passions
 “ and vices of others, who for their own worldly ends
 “ favoured and countenanced those Reformers.

“ Henry the eighth, a mere Papist in most points, de-
 “ livered us from the tyranny of the Pope, and demo-
 “ lished the religious houses, those publick nuisances.

“ In those days the Clergy took an oath to the Pope,
 “ to be his bond slaves, and consequently bad subjects to
 “ the King; and then took an oath to the King, which
 “ was not reconcileable to the other, and should have
 “ made them as bad subjects to the Pope.* From this
 “ heavy yoke Henry released them.

Review for June 1764. Vol. 17. P. 413---424, and Jan. 1765, Vol.
 19 P. 17---29, and which concludes with saying, “ The world has
 “ seen many groundless, impudent apologies for a Church or a State
 “ in full possession of power, without the authors deigning to authen-
 “ ticate the facts; but this History of Cardinal Pole is the most im-
 “ pudent as well as ill judged insult that ever was offered to the un-
 “ derstanding of a people among whom Papists are now under legal
 “ disabilities. Had Mr. Philips brought any authentic evidence to
 “ support the apology he makes for his hero's character, or the conduct
 “ of that infernal reign (Mary's), the public would have heard him
 “ with attention and indulgence; but his work, as it now stands, is
 “ divested of all authenticity. The arguments he alledges have no
 “ foundation, and his performance, instead of serving, must awaken
 “ the public into a detestation of its principles.”

* The Popish Clergy at this day take oaths equally as irreconcilable;
 as the Protestant Association has justly remarked.

The Oath prescribed by the Act of the 13th of his present Majesty, says,

“ I do swear that I do reject and
 “ detest as an unchristian and im-
 “ pious position, that it is lawful
 “ to murder or destroy any per-
 “ son or persons whatsoever, for
 “ or under pretence of their be-
 “ ing heretics.”

*At admission into their sacred func-
 tions, they swear,*

“ I will persecute and impugn to
 “ the utmost of my power all
 “ heretics, schismatics, and re-
 “ bels to our Lord the Pope, and
 “ his successors.”

“ The

“ The wealth of the monasteries and some ecclesiastical
 “ estates were scandalously misemployed, both in the
 “ time of Henry, and of his son Edward, and even of
 “ Elizabeth. King Edward's court was debauched and
 “ profligate and this most religious young Prince was
 “ surrounded with the most irreligious servants, who set
 “ up as reformers for the sake of plunder and pillage.

“ But what is all this to the purpose? And what can the
 “ Papists make of it?

“ God may employ sinners as well as saints, to carry
 “ on the designs of Providence.

“ Jehu extirpated the worship of Baal out of Israel;
 “ yet afterwards proved a bad Prince, and took no heed
 “ to walk in the law of God.

“ Joash also reformed the nation, and repaired the
 “ temple; and was in the latter part of his reign an ido-
 “ later, and a base murderer of the prophet Zechariah,
 “ to whose father he owed his life and crown.

“ Constantine, who delivered the Church from perse-
 “ cution, and established Christianity by law, was a
 “ prince who with his accomplishments, had his faults.
 “ If he was not so good as Eusebius makes him, he was
 “ not so bad as he is represented by some ancient Pagan
 “ and by some modern Christian writers.

“ Clovis, the first Christian King of France, in whose
 “ behalf many miracles were wrought, as the lying re-
 “ cords of those times testify, contributed greatly to ex-
 “ tirpate Pagan idolatry, and to establish Christianity in
 “ his dominions. But he was by all accounts, both be-
 “ fore and after his conversion, a wicked Prince. He
 “ retained all the ferocity and barbarity that he had when
 “ he was a Pagan. Restless, ambitious, and sanguinary,
 “ as most conquerors are, he murdered kings and princes
 “ who were his near relations.

“ So our Henry began the Reformation, though it
 “ be impossible to defend his character. Our Protestant
 “ historians, in gratitude for the good that he performed,
 “ and in opposition to Popish writers, seem to have been
 “ rather too favourable to him.

“ As to the accusation of sacrilege, which is perpe-
 “ tually flung in our teeth, whosoever will impartially
 “ consider the state of the religious houses, and the cha-
 “ racter, the principles, and the behaviour of the inha-
 “ bitants, at the time of the Reformation, must conclude
 “ that to deprive them of their possessions was only to

“ take from them what they had no right to retain. If it
 “ was robbery, it was at most only robbing the robbers.
 “ They had amassed their wealth by scandalous methods,
 “ and they had oppressed and fleeced the parochial Clergy,
 “ who, I will be bold to say, are in all times the most
 “ useful members of the ecclesiastical body.

“ Yes; but it will be urged, that the last wills and tes-
 “ taments of men ought always to be held sacred. And I
 “ say, not unless they be just, and consistent with the
 “ good of civil society. The Roman law, and the law
 “ of nature too, condemns the *testamenta inofficiosa*, by
 “ which a man's posterity are disinherited for no sufficient
 “ cause.

“ But as these donations were intended for pious and
 “ profitable purposes, it is to be lamented that they were
 “ only partly, and not entirely so applied; namely, to the
 “ maintenance of the Clergy; the support of literature;
 “ the education of youth; the relief of the poor, the
 “ aged, and the infirm; and any charitable or national
 “ uses. But to bestow those estates upon courts, cour-
 “ tiers, and men of quality, was to serve neither God
 “ nor the World, neither the Church nor the State.

“ The most plausible reason for the distribution which
 “ was made of ecclesiastic and monastic estates, is a po-
 “ litical one, that thereby the nobility and gentry were
 “ the more firmly attached to Protestantism, and deter-
 “ mined by self-interest to keep out Popery, which, if it
 “ returned, would resume those grants. But if all that
 “ wealth had been applied to the best purposes, it would
 “ have made the Reformation still dearer to the publick,
 “ and still more venerable in the sight of the world.

“ It is intolerable insolence in the Papists to lay all the
 “ tumults, wars, and desolations that ensued, to the
 “ charge of the Protestants, of which they themselves
 “ alone were guilty, who began and carried on the perse-
 “ cution with diabolical fury. If some of the reformed,
 “ after being for a long time oppressed, pillaged, impri-
 “ soned, banished, and hunted down like wild beasts,
 “ stood up in their own defence, and chose rather to die
 “ like soldiers than like martyrs, Who can blame them?
 “ Surely not they who have been so famous for seditions,
 “ rebellions, assassinations, and massacres.

“ Their writers assure us they are now grown much
 “ more mild and moderate, and have none of the fero-
 “ city and cruelty which was the temper of former times,
 “ and

“ and that they condemn persecution for a mere diversity
 “ of religious sentiments. They may say so; and they
 “ must be fools who believe them. It is probable
 “ enough that amongst their laity there are several who
 “ dislike all sanguinary methods of supporting their reli-
 “ gion; but it is because they do not fully understand
 “ their own ecclesiastical system, into the very contex-
 “ ture of which persecution is so closely woven, that no-
 “ thing can separate it. Upon blood it was built, and by
 “ blood it must be supported. Toleration and liberty
 “ of conscience would infallibly undermine and destroy
 “ it. In this present century, and in our own times,
 “ there have been cruel examples of Popish intolerance
 “ and persecution, sufficient to warn us what we are to
 “ expect from them.”†

Permit me also to add the following letter of King
 Edward's Council, which will shew how little truth there
 is in your dogmatical assertions, Page 11, relative to the
 “ Protector Somerset, and Cranmer, *that ductile and*
 “ *time-serving Priest,*” § encouraging the robbery of
 Churches.

“ After our hearty commendations. Whereas we are
 “ informed, that the Church Wardens and Parochians of
 “ divers parishes, do alienate and sell away their chalices,
 “ crosses of silver, bells and other ornaments of the
 “ church: which were not given for that purpose to be
 “ alienated at their pleasure; but either to be used to the
 “ intent they were at first given, or to some other neces-
 “ sary and convenient service of the Church. There-
 “ fore this is to will and require you immediately, upon
 “ the sight hereof, to give strait charge and command-
 “ ment, on the King's Majesty's behalf, to every parish
 “ church within your diocese, that they do in no wise
 “ sell, give or otherwise alienate any bells, or other or-

† Dr. Jortin's Charge, deliver'd May 9th, 1770. *Vid.* Jortin's
 Works, Vol. 7. P. 444.

§ Even Mr. HUME will condemn this illiberal reflection; for in
 the character he gives of Cranmer, he says, “ He (Cranmer) was un-
 “ doubtedly a man of merit; possessed of learning and capacity; and
 “ adorned with candour, sincerity, and beneficence, and all those vir-
 “ tues which were fitted to render him useful and amiable in society. His
 “ moral qualities procured him universal respect; and the courage of
 “ his martyrdom, though he fell short of the inflexibility observed in
 “ many, made him the hero of the Protestant party.”

Hume's History of England, Vol. 4, P. 431.

“ naments,

"hainents, or jewels, belonging unto their parish
 "church, upon pain of his highest displeasure, as they
 "will answer to the contrary at their peril. Thus fare
 "you well. From Westminster, the last day of April,
 "1548.

"Your loving friends,

"E. Somerset,	"Tho. Smith,
"Tho. Cheyney,	"Will. Herbert,
"Will. Seint John,	"H. Arundel,
"Will. Paget,	"A. Denny,
"J. Russell,	"Job. Baker."

"It is not an improbable conjecture, that the Archbi-
 "shop procured this letter, to arm Church Wardens
 "with an answer to such greedy courtiers and gentle-
 "men, as used often to resort to them; and in their
 "own, or the Council's name, required these goods of
 "their churches to be yielded up to them; and threat-
 "ned them if they did not.*

I thought it necessary to defend the Reformation from
 your false and cruel accusations; yet I do not mean to
 follow you through your historical account of the En-
 glish Catholics from that period to the present. It would
 require much time to examine accurately and dispassio-
 nately every circumstance that has happened relative to
 such a body of men for upwards of two centuries. Whe-
 ther the many plots attributed to Papists were ficti-
 tious or real, I will not determine, as it signifies very
 little to me, who have no desire to find them guilty, nor
 want any pretext to oppress them.

From a review of the behaviour of Papists from the
 Reformation to the present time, you draw a conclusion,
 that as a body they have not been concerned in any con-
 spiracy, but have behaved as peaceable and dutiful sub-
 jects. To this however it may be answered, that it can-
 not be supposed, that any large body of men were ever
 in any country concerned against the King and State; de-
 signs of such a nature are not to be entrusted in many
 hands. If any of the plots which you allow some Pa-
 pists were concerned in had succeeded, the rest of the

* Strype's Life of Cranmer, P. 177.

English Papists would, or would not have approved, rejoiced, and joined in, is a question neither you nor I can determine.

I must, however, beg an explanation of one circumstance, P. 26, you say, "I have taken no notice of the famous Bull of Pius the fifth, which excommunicated Elizabeth, and absolved her subjects from their allegiance, because it never was accepted by the English Catholics; nor WAS IT EVER SIGNIFIED TO THEM IN ANY LEGAL OR CANONICAL MANNER, it had not THEREFORE the least influence on their conduct." You will much oblige us, Protestants, if you will inform us, what is a legal and canonical signification, without which a Pope's bull will not have the least influence on his subjects.

Though I decline following you through your history, I do not mean to leave the rest of your book unnoticed; in my next letter I intend to examine your account of the Protestant Association.

I am, Sir, your's, &c,

Sept. 5, 1781.

W.

For the PROTESTANT MAGAZINE.

The HISTORY of POPERY.

[Continued from Page 100.]

PACKET VI.

*Non ego ventosi venor suffragia vulgi,
Contentus paucis lectoribus.*—

The Chastity of the Romish Clergy, since the Prohibition of Marriage, inquired into. The nature of General and other Councils stated. Their Power, and the Obligation of their Decrees, discussed.

WERE not absurdity and contradictions frequent ingredients in the doctrines of the Papists, it would be strange,

† Bishop Barlow published the Bull of Pius Vth. with animadversions and observations, in the year 1681. It is a work worthy the perusal of the curious,

that

that the same men who *unduly extol matrimony*, making people swear, that they hold for an article of faith, "That it is truly and properly one of the Seven Sacraments of the new law instituted by CHRIST, and necessary to the salvation of mankind," (which are the very words of Pope Pius IV's bull, prescribing the form of the oath for profession of faith to be taken by all Catholics, published November 1564), that the same persons should at the same time so far vilify and scandalize that holy institution, as to deem their *Priests polluted by the lawful use of it*, is an impudence not to be exceeded by any thing but the blasphemous ambition of seeming wiser and more pure than GOD himself, who leaves that free, which they with an hypocritical ostentation prohibit.

But are these lofty pretenders to virgin-purity, indeed so strict and chaste in their conversation? It may scarce be worth while to enquire; but they have made it in a manner necessary, by numbering the sanctity of their pastors amongst the marks that prove them a true Church; [See Vane's lost Sheep returned home,] and scandalizing all our Ministers in general on this account, calling them a *fleshly company*, &c. [See Remish. Annot. on 1 Tim. iii. 2.] The authorities we use shall be taken from writers of their own; and amongst them, still the honester the men were, the more filth they discover.

If the Roman single-lived Pastors have been those sanctified followers of the lamb, of whom 'tis said, *These are they which are not defiled with women*, [Rev. xiv. 4.] what mean then those *bleating of the sheep in our ears*? Whence arise those loud complaints, in the whole current of history, of their debaucheries and uncleanness? What made father Espenceus to cry out, [in Append.] "Our ancestors wished Clerks to turn their wives into their sisters; but those in our age, in their room keep misses, concubines, and common strumpets: GOD, they say, took away their sons (by this prohibition we must understand), but instead of them, the Devil has given them nephews, in abominable abundance," (he means bastards, whom they colour'd with that name). What made so learned and modest a man as Erasmus say, "A number of monasteries are so degenerated, that the stewes are more chaste, sober, and modest than they?" [In Epist. Grynaco.] Was that zealous French preacher, Fryar Menotein, mad, when he declared, "That all the goods of their churchmen pass away, upon three say-
ings

ings of the *Ave-Mary*: First, *benedicta tu*, in their great pomp and braveries: The second, in *mulieribus*, their wenches and ladies of pleasure: The third, *fructus ventris*, in their revels, banquets, and belly-chear? [Feria. 6. Sab. post Dominic. 40. fol. 8.] What a villain was their own Bromiard, for telling that shrewd tale of a Popish Priest returning late from his harlot, who hearing a lamentable noise of a ghost, ask'd, "What, or who it was?" The ghost answers---"Who art thou that askest?" "A Priest," says the man. "A Priest! (said the ghost) a Priest!" And being demanded why he doubled the word with such a vehemency, he replied, "That there came daily such swarms of Priests to Hell, that he thought there had been none left upon earth," [Summ. v. Luxuria.] I will favour chaste ears so far, as not to mention their Italian brutalities, not to be named among Christians; and which (if authors or travellers may be credited) have rendered Rome, Sodom in both senses, spiritual and temporal. I will not instance, that Pope Gregory had a bastard, named James, on whom, in Queen Elizabeth's time, he bestowed Ireland, and employed that rebel and traitor Stewkley, with men and money, to get possession for him. I will not name Dona Olympia, or any more modern infallible courtesans; it may suffice, that our own history gives us a pregnant example in Cardinal Cremenfis, who being sent hither by Pope Honorius to King Henry I. Anno. 1125, to stickle against the married Clergy, after he had in a solemn Council made a most zealous oration in praise of chastity, and bitterly inveighed against unlawful lust, (so the hypocrite term'd their lawful marriage) was himself, that very night, surprized in bed with a whore.---But what of that? I remember their St. Thomas Aquinas makes a cleanly comparison or kind of plea, for the toleration of such cattle, *Id facit in mundo meretrix, &c.* A whore in the world (says he) is as the pump in a ship, or a privy in a palace: take these away, and all will be filled with stench and annoyance. [de Regim. Princ. l. 4.] Bravely argued, angelical Doctor! Sure at this rate Rome must needs be very sweet, where there are commonly reckoned 3000 licens'd harlots, and those his holiness's constant tributaries.

But I am weary with this fulsome repetition, and now should return to prosecute our historical remarks; but since the last concern'd the *Council of Nice*, and that we shall quickly have occasion to mention divers others, their

Canons being frequently appeal'd to in controversies with Papists, I shall here discourse a little concerning the nature and power of those famous assemblies, &c.

A Council then I take to be, a solemn assembly, consisting chiefly of persons Ecclesiastick, called together to consult of affairs of the Church: I say, chiefly Ecclesiasticks (or Clergymen) because I conceive others may be there, though perhaps they do not debate the matter: for in that first grand Council held by the Apostles at Jerusalem, Acts. 15. (and which some think alone could properly write---*It seemeth good to the Holy Ghost, and us,* though others have since taken up the stile) it appears from the twenty-second verse, compared with the thirtieth, that many, besides the Apostles and Elders, were present, and that the whole Church gave their consent to the decree, and joined in the Epistle. Nay, I will venture to say, that *more may debate* the matter, than perhaps are *meet to define it*. For so were ancient Councils celebrated in presence of the Emperors, whom we cannot suppose wholly mute. And it is memorable, that in the Council of Nice, a shrewd Pagan Philosopher, that withstood and perplexed all the learned Bishops, *was confuted and converted by a plain honest Layman*. [Ruffin. l. 1. c. 3. Hist. Trip. l. 2. c. 31.] And since Councils are most times convoked for convicting heresies, it seems not fair, that even the heretick himself should be excluded, but rather allowed to alledge what he can for his opinions, that he may be either converted or confounded by the power of Truth, revealed out of the Holy Scriptures.

COUNCILS are said to be, either,

1. General, whereto the representatives of all known Christian Churches are invited, and may freely come; or at least collective of the suffragans of divers distinct, national, and provincial Churches. And of this sort, the Papists reckon nineteen since the Apostles times; though but four have any pretence to that glorious title; and the two last, those of Lateran and Trent, were meer conventicles of the Popes packing.
2. National, where only the delegated Clergy of one kingdom or state meet.
3. Provincial, of some one particular diocese or province.

But by whose authority are those assemblies to be called? You need not doubt but the Pope will answer aloud, *by his alone*. Bellarmine has said it for him, "A
" general

“ general Council can be conven’d only by the Pope, not
 “ by the Emperor, or any others, unless his Holiness
 “ consent and approve thereof,” [l. 1. de Conc. Cap. 12.]
 But in this he is as unhappy as in other usurpations ; the
 current of purer antiquity is against him, and ascribes this
 power to the supreme civil Magistrate or Magistrates,
 being Christians, (for Heathens, ’tis supposed, will not
 much trouble themselves about it). Thus the Emperor
 Constantine, we told you, called the first Council of
 Nice, [Ruffin. l. 10. 1.] And Theodosius the elder, the
 first of Constantinople, [Theodoret, l. 5. c. 9.] And
 Theodosius the younger, the first at Ephesus, [Eragrius,
 l. 1. c. 2.] And Martianus, the second at Chalcedon,
 [Leo, Epist. 43, & 53]. ’Twas so common and indis-
 putable a right, that their stile usually runs thus, *Jussu*
Imperatoris, &c. By the command of the Emperor, our bro-
therhood being assembled, &c. As appears by the records
 of several antient Councils. Nay, to put it out of
 doubt, we find Leo, Bishop of Rome, intreating Theo-
 dosius, that he would please to call a general Council in
 Italy, [Epist. 47. ad Theodos.] And the like did Pope
 Liberius another time, [Theodor. l. 2. c. 6.] Whence it is
 evident, it lies not in the power of the Pope, but that
 they themselves expressly yielded it (*then*) to be in the
 Emperors ; consequently (*now*) it is in every chief Ma-
 gistrate within his own dominions, as to national and
 provincial Councils, and in the mutual consent of Chris-
 tian Princes, for a general one.

As to the utility of Councils, I am not so severe as
 Nazianzen, when he profess, “ He never had seen any
 “ good or happy issue of any of them, but looked upon
 “ them as the increase, rather than remedy of evils to the
 “ Church,” [Epist. 42. ad Procop.] This was spoke by
 him concerning the Councils, at which he had been pre-
 sent, in which the Arians and Semiarians prevailed, who
 amus’d the people with drawing up ambiguously-worded
 creeds, which had an orthodox sound, but admitted a here-
 tical sense ; and it is certain this censure is due to several
conventions that are revered abroad as *sacred councils* ;
 yet the Protestant Church has ever had more deference for
 those that have been *lawful and free* : and therefore though
 the Romanists brag they find divers things in the first four
 general councils against our doctrine, yet they are not able
 to shew any. But we, on the contrary, produce against
 them the 6th canon of the Nicene Council, the 27th canon

of that of Chalcedon, reciting and confirming the determination of the first council of Constantinople, and an epistle of the council of Ephesus to Nestorius. Thus bringing all those four first general councils to testify against, and condemn their foundation principle, the *Pope's supremacy*. Yet these are the men that are always prating about councils.

As to the office and power of councils, I conceive it is (like that of judges) *jus dicere, non jus dare*; to search out truth, and declare the will of God revealed in the Holy Scriptures, not to make *new laws* beyond or besides it. Their decrees in matters of faith, are only so far obligatory, as they are agreeable to the word of God, and by that they are to be examined, wherewith if they correspond not, a writ of *error* lies in the court of conscience. But if what is agreed upon, in a council, or synod of fallible men, is really agreeable to Scripture, it is not to be disregarded, because it may not be drawn up in terms which are to be found in so many express words in the sacred volumes; for when we censure a proposition, it would be weak to condemn it, merely because it is express'd in human words; notwithstanding this, it may be a certain truth, a just consequence drawn from Scripture. The question should be, whether it is agreeable to holy writ; and if it is, it is true, though it may appear in a dress which men have given it. Councils are a good means for deciding things in question, where the ministers of the church, that have gifts of knowledge and understanding in the Scriptures, may, by *mutual conference* from thence, confute errors; but these cannot presume on the special assistance of the Holy Ghost, if they neglect *ordinary means* to come to the knowledge of the truth, as our adversaries themselves confess, [Remish. Annotat. on Acts xv. 28.] Much less then, say I, if they be not directed by the word of God, which is the *rule of truth*, yea, truth itself, as our SAVIOUR testifies in his prayer, *Sanctify them in thy truth, thy word is truth*, [John xxii. 17.] 'Tis alone God's prerogative to prescribe what is to be believed on pain of damnation. *He that hath my word, let him speak my word faithfully; what is the chaff to the wheat?* (that is, human traditions, to divine commands) *saith the LORD*, [Jer. xxiii. 28.] So he charged his prophets of old, *Hear the word at MY mouth, and give them warning from Me*, [Ezek. iii. 17.]

[To be continued.]

To

To the Editors of the PROTESTANT MAGAZINE.

Gentlemen,

I DON'T know that this beautiful Autumnal Piece, of the worthy Dr. —, of Oxford, ever appeared in print; the present season called it to my remembrance, and you will confer a favour by inserting it in your Magazine.

I am, Gentlemen,

Your humble servant,

AN OXONIAN.

I.

SEE the leaves around us falling,
Dry and wither'd to the ground,
Thus to thoughtless mortals calling,
In a sad and solemn sound,

II.

Sons of Adam, once in Eden,
Blighted when like us he fell;
Hear the lesson we are reading,
'Tis, alas! the truth we tell.

III.

Virgins, much too much presuming
On your boasted white and red;
View us, late in beauty blooming,
Number'd now among the dead.

IV.

Sons of honor, fed on praises,
Flatter'd high on fancied worth;
Lo! the fickle air that raises,
Brings you down to parent earth.

Youths,

V.

Youths, tho' yet no losses grieve you,
 Gay in health and blooming grace;
 Let not cloudless skies deceive you,
 Summer gives to winter place.

VI.

Gripping misers, nightly waking,
 See the end of all your care!
 Fled on wings of our own making,
 We have left our owners bare.

VII.

Learn'd sophs, in systems jaded,
 Who for new ones daily call;
 Learn at length, by us persuaded,
 Every leaf must have its fall.

VIII.

Venerable Sires, grown hoary,
 Hither turn th' unwilling eye;
 Think amid your fading glory,
 Autumn speaks a winter nigh,

IX.

Yearly in our course returning,
 Messengers of shortest day,
 Lo! we preach this truth concerning,
 Heaven and earth must pass away.

X.

On the tree of life eternal,
 Man let all thy hopes be staid,
 Which alone, for ever vernal,
 Bears a leaf that will not fade,

For the PROTESTANT MAGAZINE.
 REVIEW OF NEW BOOKS.

Gibbon's Account of Christianity considered: Together with some Strictures on Hume's Dialogues concerning Natural Religion. By J. MILNER, A. M. Master of the Grammar School of Kingston upon Hull. G. Robinson and T. Cadell. Price 3s.

THIS is a very sensible, judicious, and manly performance, undertaken upon the noblest of principles, for "the glory of GOD; and "the good of mankind." P. 140. It is divided into three parts; in the first, some facts and characters that have been mistated by Mr. Gibbon, are examined, and set in a true light. The second, treats of the nature of Christianity. The third part is devoted to the discussion of several interesting subjects, all reducible, however, to one point, the recommendation of the Gospel to the attention of the polite and learned, and the vindication of its doctrines from the subtle aspersions of Mr. Gibbon.

We return our sincere thanks to the excellent author, for his labour, and earnestly pray that much good may result from his well timed work.

That our readers may form an idea of the author's style and theological opinions, we shall beg to give them his "Sketch of the Character of real Christians," P. 184.

"There were in the primitive times, and it is not difficult to shew from the lights of history, that there ever have been since, a number of persons powerfully distinguished from all the world in their views, affections, and conduct, so singular, that they evidently appear to be possessed with a principle of action, and a sensation, peculiar to themselves. They love the Lord GOD; their zeal in his service; their delight in his ways; and their course of suffering for his honour, demonstrate, that it is not merely for the advantages attendant on religion, but for their religion itself, that they practice its precepts. They have a peculiar attachment to JESUS CHRIST, and own that it is by a vital connection with him only, the nature of which they themselves are far from being able to explain, that they enjoy this new life: the world

" world may be pleased to
 " call it an enthusiastical;
 " they, according to scriptu-
 " ral phraseology, call it a
 " spiritual life, because they
 " believe it begun, continu-
 " ed, and carried on by the
 " spirit of GOD, and they
 " have this evidence of the
 " truth of what they affirm,
 " that they find every power
 " of nature, and mere rea-
 " son totally incompetent to
 " produce this life. On the
 " contrary, they feel them-
 " selves apostate, guilty, cor-
 " rupt, undone sinners. They
 " seek not their own glory;
 " they value not human
 " praise; they are low e-
 " nough in their own eyes,
 " to be obliged to mere
 " grace for all their happi-
 " ness, and to confess that
 " ruin is their desert. They
 " adore the wisdom, the
 " grace, and the love of
 " GOD, exhibited in the re-
 " demption through JESUS
 " CHRIST. His merit, and
 " death, form their sole title
 " to glory, and sole relief of
 " conscience. The love of
 " CHRIST restrains them to
 " live righteously, soberly,
 " and godly. That virtue
 " to which philosophy pre-
 " tends, is theirs in reality.
 " Abstracted from the world,
 " in taste and spirit, they yet
 " demonstrate, that they love
 " all men in sincerity. Pride
 " and ostentation, which so
 " evidently mark and stain
 " the character of other suf-

" ferers, appear not in the
 " Christian sufferer. His pa-
 " tience is humble, meek,
 " and serene; and he has
 " that within, which is the
 " never failing spring of his
 " singular virtue, and su-
 " preme delight, an hope full
 " of immortality. In fine,
 " he is in this distinct from
 " all the world, as distinct
 " from others who yet call
 " themselves Christians, as
 " from all the religionists
 " that ever lived; that he
 " lives, and hopes, and glo-
 " ries, not in any thing done
 " or suffered by himself;
 " but while he views himself
 " as undeserving as any other,
 " he lives, and hopes and re-
 " joices in the righteousness,
 " and infinite merit of ano-
 " ther, which becomes his
 " only by imputation, and
 " forms the basis of his
 " comfort, the strength of
 " his heart, and his portion
 " for ever."

*Select Sentences, collected from
 the Reverend Mr. Henry's
 Exposition of the Old and
 New Testament, — Buck-*
land, 1756.

A very trifling perfor-
 mance, collected without
 judgment, and arranged with-
 out taste. The collector had
 a rich mine indeed to select
 from, but he seems not to
 possess a knowledge of the
 intrinsic value of the jewels
 that every where presented
 themselves.

PROTESTANT MAGAZINE,

FOR NOVEMBER, 1780

For the PROTESTANT MAGAZINE.

*To the Author of a Pamphlet, intitled "THE STATE AND
BEHAVIOUR OF ENGLISH CATHOLICS, FROM
THE REFORMATION TO THE YEAR 1780."*

L E T T E R III.

S I R,

IN your pamphlet you have repeatedly brought great and heavy charges against a body of people called the Protestant Association: I shall confine myself, at present, to those charges, which I find mentioned in that part of your work, where you mention the act of the 18th of his present Majesty. P. 96—107.

But before I proceed to consider these charges, and to endeavour to refute them, I must make an observation upon a singular method of reasoning, which you have adopted. P. 97, you tell us, that in the year 1778, "The bigotry and narrow fancies of former days seemed melted down into extensive philanthropy, and a mild indulgence even to the errors of our fellow creatures."

"creatures." Should it be enquired what produced this good will, this tender affection, this benevolent sympathy, which had formerly been such a stranger in this nation, you take care to inform us in the next page, that "the higher ranks in life affected to think lightly of religion in general," and that "the multitude, as is ever the case, copied their superiors. Much irreligion every where prevailed amongst them, particularly in the towns." *Irreligion then is the parent of philanthropy.* Strange assertion! Stranger still, to come from one who professes to believe, "that the Old and New Testament is the word of God." This sentiment would have come with some degree of propriety from a *Hume*, it proceeds with a very ill grace from a *Catholic*.

There is, however, a reason for this illiberal reflection on Christianity; for in the same page you tell us, "that the disciples of Wesley, and some of the dissenting congregations," viz. persons not very irreligious, appeared to retain the stiffness of old times; the word *Papery* to their ears was still a sound of horror."

The charges which you have brought against the Protestant Association of London, I think may be reduced to the three following:

1st. "Neither reason, humanity, nor religion, were ever permitted to enter the doors of their convocation; wild uproar, ranting declamation, and low calumny,

• *Vid. P. 146.*

† Infidels take it upon them to treat religion and its friends with approbrious language, misrepresentation, undeserved ridicule, and divers other sorts of abuse. Some of them assert with the most dogmatical assurance, what they know to be contrary to the common sense of mankind. All this posits for wit, and eloquence, and liberal enquiry, and a manly spirit. But whenever the friends of truth couple, with earnestness, that cause which they know to be agreeable to common sense and universal opinion, this is called bigotry; and whenever the Christian vindicates, with earnestness, those principles which he believes to be of the highest importance, and which he knows to be essential to the happiness of man, immediately he is charged with narrowness, moderation, want of temper, enthusiasm, and the spirit of persecution.

I have not offered any defence of the Association of Scotland, they have very ably vindicated themselves in a pamphlet, entitled, "A vindication of the Opposition to the late intended Bill for the Relief of Roman Catholics in Scotland." Printed for T. Cadell, Strand.

" directed

directed their Councils, and dictated their resolves." P.
102. 103.

2d. That the Protestant Associations were the perpetrators of the horrid and execrable riots in June, 1780.

3d. When Parliament examined the grounds, from which rose the popular clamour, it was found that no single charge, urged by the petitioning Protestants, was true. P. 100.

I shall endeavour to examine these accusations in the order they appear. As to the first, I shall present you with a view of the proceedings of the Protestant Association, from its first meeting to the second of June, 1780. I am enabled to do this, by having before me a very circumstantial account of every transaction in each public meeting.

And permit me to request you to keep in view, your own assertion, that as the Protestant Association was religiously apprehended, from a supposed increase of Popery, that danger threatened the established Church and the Civil Constitution of Great Britain. It became THEIR DUTY therefore to take the alarm, and to PETITION for a repeal of an obnoxious act.

In February, 1779, a few persons met, and agreed to form themselves into a society, to prevent, if possible, the increase of Popery.

That the views of the Society might not be misunderstood, nor misrepresented, the following deed was drawn up, and signed by those who chose it:

"WE whose names are hereunto subscribed, professors of the Protestant faith, and zealously attached to our happy constitution, being deeply affected at the alarming appearance of Popery, in the present day, are determined to exert every lawful effort to transmit those invaluable blessings, that we enjoy, pure and inviolate, to our latest posterity. When we reflect that whilst Popish cruelty has in past times deluged our land with blood, and slain its thousands, Popish ignorance has deluded and destroyed its tens of thousands, we apprehend that none but the most fatal consequences can result from the late indulgence, granted to a religion so destructive, in its fundamental tenets, to our civil and religious liberties; and as Popish teachers are indefi-

“tigable and unrestrained in spreading their pernicious
 “doctrines, we tremble for the unlearned and for the
 “children of the poor, who are exposed to their seducing
 “artifices; and being firmly persuaded that Popery still
 “breaths the same spirit of persecution, have associated
 “to stem its progress, and to invite our Protestant bre-
 “thren throughout the kingdom of Great Britain, to
 “join us in standing forth to preserve that faith which
 “was watered with the blood of our ancestors, and in
 “defence of our religious privileges, with which our
 “civil liberties are inseparably connected.”

“In forming this Association, the society followed the
 “example set by the nation in general in the year 1696,
 “when the King, both houses of Parliament, the Clergy,
 “and all ranks of people, signed a deed, & called the Pro-
 “testant Association, and which King William promised
 “should be lodged among the records in the Tower. Nor
 “could the Society think, as some have affirmed, that all
 “Associations are illegal, when they find upon the Votes
 “of the House of Commons a resolve, “That whoever
 “should affirm an Association was illegal, should be
 “deemed a promoter of the designs of the late King
 “James, and an enemy to the laws and liberties of the
 “kingdom.”

“Form of Association agreed upon, and subscribed by all the Members
 “of Parliament in England, in 1693; afterwards entered into by
 “all sorts of persons in the kingdom, on the 10th of August 1693.”

“WHEREAS there has been a horrid and detestable conspiracy,
 “formed and carried on by Papists and other wicked traitorous persons,
 “for assassinating his Majesty’s royal person, in order to encourage an
 “invasion from France, to subvert our religion, laws, and liberty; we
 “whose names are hereunto subscribed, do heartily, sincerely, and so-
 “lemnly profess, testify, and declare, that his present Majesty, King
 “William, is rightful and lawful King of these realms. And we do
 “mutually promise to engage to stand by and assist each other, to the
 “utmost of our power, in the support and defence of his Majesty’s
 “most sacred person and government, against the late King James
 “and all his adherents. And in case his Majesty come to any violent
 “or untimely death (which God forbid!) we do hereby further
 “freely and unanimously oblige ourselves to unite, associate, and stand
 “by each other, in revenging the same upon his enemies and their ad-
 “herents, and in supporting and defending the succession of the
 “Crown, according to an Act made in the first year of the reign of
 “King William and Queen Mary, entitled, “An Act settling the
 “Rights and Liberties of the Subject, and settling the Succession of
 “the Crown.”

“Tindal’s Contin. of Rapin’s History of England, Vol. III. P. 321.
 “and Smollet’s History, 4to. Edit. Vol. IV. P. 156.

The

The first step the Association proposed to take, was the printing and distributing some books; several were proposed, and after much deliberation, it was resolved to request from the Lord Bishop of Litchfield and Coventry, permission to re-print two of his Lordship's sermons, preached in Lincoln's Inn chapel, at the lecture of Bishop Warburton. A deputation of the Committee were appointed to wait upon the Bishop, on Tuesday April the 6th, 1779; his Lordship received them very politely, and, after much conversation, on the institution, views, &c. &c. of the Association, his Lordship desired a few days to look over the sermons, and consider how far they might be proper for the intention; and requested one of the Committee to call upon him, the Friday following, for his determination.

One of the Committee called at the time appointed, and received the following answer from his Lordship:

"The Bishop of Litchfield and Coventry, has considered the request, made to him by Mr. — and the other Gentlemen, who called upon him on Tuesday last. He much approves the zeal of Protestants to prevent at all times, by all means, the increase of Popery. But upon reviewing the two sermons in his book on Prophecy, which the gentlemen desired leave to re-print, he observes, that, making part of a large argumentative work, they are not intelligible, when taken out of that connection; and if they were, that, having been addressed to a learned audience, they are composed in such a way, as to be utterly unfit for general use. The Bishop is therefore obliged to decline the honour, which the Gentlemen proposed to do him. But he takes the liberty to suggest to them, that they will find in the eminent Divines of the Church of England, and, particularly, in many sermons and discourses of the Archbishops Tillotson, Sharpe, Synges, and Secker, an effectual antidote to the worst corruptions of Popery.

Great Russell Street, Bloomsbury,

April 9, 1779.

At a general meeting of the Association, held on Friday, April 9th, his Lordship's letter was read, and the thanks of the Association unanimously voted for his Lordship's polite reception of their Committee, and the favour of his written answer.

The

The next general meeting was held on the 7th of May, when the time of the meetings, and the mode of admission, were settled. At this meeting also it was

Resolved, That circular letters of invitation be sent to the Ministers of the established Church in and about London, to invite them to attend at the monthly meeting to be held on the first Friday in June, and to request them to take the lead in the important business of this Association.

In consequence of this Resolve, a letter of invitation, Bishop Gibson's fifth Pastoral Letter, and the following Plan of the Association, were sent to all the Clergy in London. Previous, however, to this step, a deputation of the Committee waited on the Archbishop of Canterbury, and the Bishop of London, to consult their Lordships on the business.

PLAN of the PROTESTANT ASSOCIATION.

PROTESTANT ASSOCIATION.

WE, who have united ourselves under the title of the PROTESTANT ASSOCIATION, being deeply affected at the alarming appearance of POPERY in the present day, and zealously attached to the PROTESTANT FAITH and our HAPPY CONSTITUTION, are determined to exert every lawful effort, to transmit those invaluable blessings that we enjoy, pure and inviolate, to our latest posterity.

When we reflect, that, whilst POPISH CRUELTY has in past times deluged our land with blood, and slain its thousands, POPISH IGNORANCE has deluded and destroyed its tens of thousands, we apprehend that none but the most fatal consequences can result from the late indulgence granted to a religion, so destructive, in its fundamental tenets, to our civil and religious liberties; and being firmly persuaded, that POPERY STILL BREATHES THE SAME SPIRIT OF PERSECUTION, have associated to stem its progress, and to invite our PROTESTANT BROTHERN, throughout the kingdom of Great Britain, to join us in standing forth, to preserve that faith, which was watered with the blood of our ancestors, and in defence of our

RELIGIOUS

“ RELIGIOUS PRIVILEGES; with which our CIVIL
 “ LIBERTIES are inseparably connected.

“ The indefatigable zeal of **POPISH EMISSARIES**,
 “ in proselyting the ignorant and unwary, (and especially
 “ the children of the poor, who are the chief objects of
 “ their attention) will, it is greatly feared, meet with too
 “ much success from the supineness and indifference,
 “ which seem to pervade the generality of people; unless
 “ such an alarm of our danger be spread throughout the
 “ land, as may awaken the zeal of **PROTESTANTS**, and
 “ excite them to the use of every expedient, to prevent
 “ the seduction of the **RIISING GENERATION** from the
 “ principles of the **REFORMATION**: At a time,
 “ when the **JESUITS**, the very *outcasts of the Romish*
 “ *church*, are encouraged to take up their residence
 “ among us, and will, no doubt, very shortly swarm hi-
 “ ther in great abundance, since the mild and genial air
 “ of Great Britain may now be thought fostering to those
 “ destructive **LOCUSTS**.

“ A little reflection on the *inhuman cruelties* and *sa-
 vage barbarities*, ever practised on Protestants by these
 “ inveterate enemies of our excellent constitution, when
 “ the sword of power has been put into their hands,
 “ cannot fail to excite, in every humane breast, an ab-
 “ horrence of principles and practices, so diametrically
 “ opposite to the *mild and benevolent spirit of true Christia-
 nity*. And have we not reason to apprehend that this
 “ may be the case too soon; as *Papists*, being now ena-
 “ bled to purchase, and capacitated to inherit estates, will,
 “ from the increase of their landed property, acquire
 “ great influence in the choice of our representatives in
 “ Parliament?

“ The means proposed to be adopted by the **PROTE-
 STANT ASSOCIATION**, to attain the valuable ends they
 “ have in view, are not those of *fire and sword*, com-
 “ monly made use of by the *deluded and designing votaries*
 “ *of the church of Rome*, but such only as a **SPIRIT OF**
 “ **MODERATION AND PRUDENCE** shall dictate, and the
 “ circumstances of things point out as most expedient;
 “ Detesting the anti-scriptural opinion, that *ignorance is*
 “ *the parent of devotion*; we shall direct our endeavours to
 “ secure the ignorant and illiterate from seduction; and to
 “ guard the minds of the simple and unwary, by dispersing
 “ among them such books as are best calculated for their
 “ instruction in the principles of the Protestant Religion,
 “ and

“ and to point out the *fatal errors of the church of*
 “ *Rome.*

“ The necessity of this undertaking is already too ap-
 “ parent; not only from the audacity of the *Papists* in
 “ opening **MASS-HOUSES** and publishing books, but
 “ also, from their establishing schools or seminaries of
 “ learning, in many parts of the kingdom. This, there-
 “ fore, is a loud call to all who are solicitous for the wel-
 “ fare of the *Protestant Cause*, to counteract these *Popish*
 “ zealots, by enquiring into the state of our charity
 “ schools, especially those established at the Reforma-
 “ tion, and rectifying all abuses in them; and by open-
 “ ing others in those parts of the kingdom, where the
 “ ignorance and poverty of the people, and the want of
 “ means of instruction, render it necessary.

“ We disclaim every idea of a party, or of supporting
 “ any particular *sect* of Christians. *Protestants of every*
 “ *denomination* are hereby invited to unite in this cause
 “ against the *common enemy of the Protestant Religion*: and
 “ it is the earnest desire of the Members of the **ASSO-**
 “ **CIATION**, (who are already very numerous) that
 “ the *Clergy of the established Church* should take the lead
 “ in this important business; as it is presumed, all *zealous*
 “ *Dissenters* would willingly follow and concur with
 “ them, in such measures as may best conduce to the at-
 “ tainment of the *grand objects* of this **ASSOCIA-**
 “ **TION.**

“ **N. B.** A General Meeting of this **ASSOCIATION**
 “ will be held at *Coachmaker's Hall*, Foster Lane, Cheap-
 “ side, the first Friday in every month, at six o'clock in
 “ the evening.”

On Friday, June 4th, some of the Clergy attended;
 the Plan of Association was particularly explained, and
 two resolutions passed.

First. “ That it be recommended to the Committee to
 “ apply to the Rector of St. Martin's in the Fields, to
 “ consult on the most effectual methods to suppress a
 “ *Popish debating Society*, held at the One Tun in the
 “ Strand on Sunday evenings.”

Second. “ That the Ministers of every denomination
 “ be considered and admitted as Members of the Associa-
 “ tion, without signing the deed.”

The next monthly meeting was held on July 2d, and
 the quarterly meeting on the 9th inst. At these meetings
 nothing more was done, than requesting the Committee to
 finish

finish, and publish the intended Appeal, with all expedition.

Nothing of any consequence was done till the meeting November 17th, when the *Appeal from the Protestant Association to the People of Great Britain*, was published. As this meeting was called merely for publishing of the Appeal, no other business was done than reading it over, and distributing it to the Members.

At the meeting, November 17, the following letter was agreed to be sent into the country, with the Appeal:

“ London, December , 1779.

“ SIR, THE interest of the *Protestant Religion*, which is the
 “ glory of the British nation, and an essential part of
 “ her excellent constitution, appearing to be much en-
 “ dangered by the late Act of Parliament in favour of
 “ the Papists; an Association has been formed in London,
 “ to provide, if possible, against its pernicious tendency;
 “ and to prevent the further increase of Popery in this
 “ kingdom.

“ The Association, desirous of acting upon the most
 “ liberal principles, and of deriving support from the
 “ dispassionate and the judicious part of their fellow sub-
 “ jects, have published *An Appeal to the People of Great*
 “ *Britain*, wherein they have endeavoured by solid argu-
 “ ments, to point out the evils apprehended from that
 “ Act, and to engage their attention to so important and
 “ interesting a subject.

“ Presuming that you, Sir, are a friend to civil and
 “ religious liberty, and that, after a perusal of the Ap-
 “ peal sent herewith, you will see the necessity of the
 “ measures intended to be pursued in defence of so glo-
 “ rious a cause; it is hoped that you will zealously exert
 “ yourself, and animate others to unite in promoting
 “ the views of the Association, the security of the *Prote-*
 “ *stant Religion*, and therewith of all our rights and pri-
 “ vileges, inviolate to posterity.

“ This they conceive cannot be accomplished, but by
 “ making a respectable application to *Parliament*, for a re-
 “ storation of those wise and wholesome laws which have
 “ been in force for near a century, and whose salutary
 “ effects have been happily conducive towards keeping
 “ the restless spirit of Popery in due subordination.

“ The

" The Committee of the Association are of opinion,
 " that the best means of uniting the Protestant interest
 " will be, by dispersing the Appeal as generally as possi-
 " ble, by forming Associations in different parts, by ap-
 " pointing Committees to conduct the business, and to
 " correspond with the Association in London.—By a si-
 " milar conduct our Protestant Brethren in Scotland suc-
 " cessfully opposed, and by spirited exertions effectually
 " prevented, the repeal of their laws for the discourag-
 " ement of Popery; and shall Englishmen be backward
 " in shewing their abhorrence of such detestable princi-
 " ples ?

" I am directed to acquaint you, that a correspondence
 " may be held with the Committee, for the purpose of
 " communicating or receiving any intelligence relative
 " to the Association, by addressing your letters to me ;
 " and that it will give them the greatest pleasure to hear
 " of the revival of that ancient spirit of zeal for our re-
 " ligion and constitution, which hath heretofore so emi-
 " nently distinguished and enabled the British empire.

" By order of the Committee,
 " JAMES FISHER, Secretary.

" Goulston Square,
 " Whitechapel, London.

" Subscriptions for prosecuting this important business,
 " will be received at the following Banks, Messrs.
 " Hankays and Co. Fenchurch-street; William Fuller,
 " Son, and Co. Lombard-street; Dorrice's, Mistle, and
 " Martin, Finch Lane; and by the Secretary to this
 " Association."

At this meeting it was proposed that the Right Hon.
 Lord George Gordon should be requested to become the
 President of the Protestant Association; and the follow-
 ing letter was unanimously approved of, and agreed to be
 sent to his Lordship.

" My Lord,

" IT was unanimously resolved, at a very numerous
 " and respectable meeting of the Protestant Association,
 " held this evening, that an immediate application should
 " be made to your Lordship, requesting you to become
 " the President of this Association.—When we reflect on
 " that noble zeal for the Protestant interest, which has so
 " eminently

eminently distinguished your Lordship's parliamentary conduct, and on the happy success of the spirited opposition made by our Protestant brethren in Scotland against Popery, we are animated to hope that your Lordship will not refuse the presidency of the Protestant Association in England. — Inclosed your Lordship will receive a copy of the Appeal, which we have published to the people of Great Britain on this interesting and important subject; and we cannot conceive any reason, as England and Scotland are united, why the Papists should be entitled to greater privileges and favour in England, than in the other part of the kingdom of Great Britain. — Your Lordship being President of the numerous Societies for supporting the Protestant Interest in Scotland, we hope, that under your Lordship's auspices, as President of the united Associations of England and Scotland, such wise and timely measures might be adopted, as would tend to preserve our civil and religious liberties from the encroachments of Popery, and form a national bulwark for the defence of the Protestant succession in the illustrious House of Hanover.

I am, my Lord, with the greatest respect,

Your Lordship's very humble servant,

London, Nov. 12, 1779. **JAMES FISHER, Sec^y**

At the same meeting it was resolved to send copies of the Appeal to each of the Members of both Houses of Parliament, the Judges, the Lord Mayor, Aldermen, and Common Council of London, to the Vice Chancellor and Heads of Houses of the two Universities, and to the Society for promoting Christian knowledge.

At the next general meeting, held November 20, the following letter was received from Lord George Gordon:

To Mr. James Fisher, Secretary to the Protestant Association.

SIR,

I Had the honour to receive your letter of the 12th, communicating to me the unanimous request of the Protestant Association to become their President, and enclosing a copy of their Appeal to the people of

Great Britain, in consequence of the encouragement
 lately given by Parliament to Popery in England.—I
 have not the vanity to imagine myself sufficiently qua-
 lified to support the dignity of so exalted a station as
 President; but you may assure the Gentlemen of the
 Association that they may command my utmost exer-
 tions for the Protestant Interest; all a more able and
 deserving President is pointed out.—The Popish Act
 being introduced in a thin House, at the end of a
 Session, and passed without a public debate, the people
 of England had certainly no fair opportunity given
 them to discover its dangerous tendency.—The mischief
 was done before their eyes were opened.—It was not so
 with Scotland.—Parliament did not venture to take
 such liberty with the people of that country.—When
 the Scotch were apprised of the designs of government;
 the evil tendency of a Popish Act was discerned by all
 ranks of people.—Then opposition to it was general,
 firm, spirited, and constitutional.—Then success too
 was complete, for those who had undertaken to intro-
 duce the Popish Act into Scotland, abandoned their
 cause with shame and disgrace.—As the appeal from
 the Association gives no account of the private pro-
 ceedings of government with the Papists, before their
 Act was brought into Parliament, I think it a duty
 I owe the public to submit to their consideration the
 following assertions, which appear in the first edition
 of the Memorial of the Roman Catholics, printed and
 sold by John P. Cochran, Duke-street, Grosvenor-
 Square, *Viz.*—*First*, That one of his Majesty's Judges in Scotland,
 previous to any application from the Papists for a re-
 laxation of the penal laws, made an overture to Bishop
 Hay, head of the Roman Catholic Clergy in Edin-
 burgh, to know the sentiments of the Papists in Scot-
 land with respect to the American war. *Secondly*,
 That the Papists in Scotland embraced that opportunity
 with joy, to declare their attachment to their King,
 and their readiness to serve both with their lives and
 fortunes. *Thirdly*, That after Bishop Hay's letter on
 that subject was communicated to government, the affair
 was made known to the English Papists. *Fourthly*,
 That the sentiments being the same with the Papists in
 Scotland, they entered into the same views. *Fifthly*,
 That an affectionate Address was presented to his Ma-
 jesty,

" Majesty, in the name of the whole, and approved of by
 " His Majesty. *Sixthly*, That so encouraged, the English
 " Papists applied to Parliament for a relaxation of some
 " of the penal statutes. *Seventhly*, That the repeal
 " granted by Parliament was an unlooked for event.
 " *Eighthly*, That the repeal in England had solely origi-
 " nated from the Scotch Papists. *Ninthly*, That his
 " Majesty's officers had given the Scotch Papists repea-
 " red assurances, both in public and private, that what-
 " ever was then granted to the English Papists, should,
 " the very next Session of Parliament, be extended to
 " Scotland. These, and other assertions stated in the
 " same memorial, alarmed me exceedingly; but none
 " more so, than to see with what eagerness and joy the
 " Papists were willing to contribute their mite in support
 " of an unhappy civil war against the Protestants in
 " America. It was very natural and polite in Bishop
 " Hay and the Popish Clergy, to take every possible
 " advantage of the encouragement they met with to
 " propagate the doctrines of their religion; and it will
 " be very difficult to justify the treatment which the
 " Scotch Catholics afterwards met with from govern-
 " ments; for they certainly were entitled to equal favour
 " with the English Papists, as the repeal of the penal
 " laws in England had solely originated from the secret
 " negotiation of the treaty with the Scotch Judge. — I
 " have every reason to hope the grand objects of our
 " Association will be obtained; for I believe the petitions
 " of the Protestants throughout England will be very
 " numerous and spirited, so soon as your Appeal is ge-
 " nerally dispersed; but, if the Association are under
 " any apprehensions of the petitions of the English be-
 " ing neglected by Parliament, I can take the liberty of
 " soliciting a comparance of the people of Scotland,
 " whose support might prove of effectual service to the
 " cause at the present crisis. — I trust that coolness and
 " temper in the proceedings of the Association will soon
 " demonstrate to the Roman Catholics that we are far
 " from being possessed of a persecuting disposition; and
 " I hope the attention of Parliament to the petitions of
 " Englishmen will be so very respectful and prudent, as
 " not to raise the apprehensions of the lower classes of
 " the people. Had the addresses of the provincial synods
 " of Scotland been duly respected, and attended to, the
 " houses and chapels of the Scotch Papists would never
 " have

have suffered by the resentment of an enraged popu-
 lace.—The Roman Catholics must know as well as
 we do, that Popery, when encouraged by government,
 has always been dangerous to the liberties of the peo-
 ple; and since they themselves have been so candid in
 their memorial as to acknowledge that the repeal of
 the penal laws against them was an unlooked for event,
 and that their application to Parliament was in conse-
 quence of the encouragement they met with, and not
 from any severe execution of the penal laws, I really
 think they cannot in their consciences blame the Pro-
 testants in applying to Parliament for a complete re-
 vocation of those statutes which preserved their liber-
 ties from the last Revolution to the present in our d-
 era.—It will give me great happiness, in compliance
 with your request, to unite the Associations of England
 and Scotland, and to obtain, by our constitutional exer-
 tion, the repeal of a Popish Act, so pernicious in its
 tendency to the civil and religious liberties of these
 kingdoms. I am, Sir, with the greatest respect,
 Your most obedient and humble servant,
 Wm. G. Gordon, Nov. 19. G. GORDON.

At this meeting a letter of thanks was voted to the
 Earl of May and Sir Richard Johnston, for their oppo-
 sition to a Bill, intended to be brought into the Irish Par-
 liament, for the arming of Papists.

There was also much altercation on the propriety of
 the definition of Toleration in the Appendix. It was at
 length amicably agreed, that it should be altered in the
 second edition, then preparing for the press.

On Thursday, Dec. 30th, Lord George Gordon, for
 the first time, took the chair as President of the Protestant
 Association. The meeting was held at the Crown and
 Rolls Tavern, Chancery Lane.

After his Lordship had addressed the Association, the
 following resolves were put and agreed to by all present,
 excepting one, who uniformly opposed every thing, and
 who seemed to wish and intend to make a riot and distur-
 bance.

Lord George Gordon's Address to the Association, was inserted
 in the Public Advertiser for January 1, 1790.

“ PRO-

“ PROTESTANT ASSOCIATION.”

“ At a General Meeting of the Protestant Association, the
 “ Right Hon. Lord George Gordon, President, in the chair.”

“ Resolved, That an application be made to Parlia-
 “ ment for a repeal of an Act passed in the eighteenth
 “ year of his present Majesty, repealing the most essential
 “ clauses of the Act of the 11th and 12th of William
 “ III. intituled, ‘ An Act for the further preventing the
 “ Growth of Popery.’”

“ Resolved, That the Petition, I now read and approved
 “ of by the Association, be presented to Parliament for
 “ that purpose.”

“ Resolved,
 “ To the Honourable the Commons of Great Britain in Parliament
 “ assembled.”

*The humble Petition of his Majesty's loyal Protestant Subjects of the
 Cities of London and Westminster, and Borough of Southwark,
 Sheweth,*

“ That your Petitioners, sensible of the many blessings which as Pro-
 “ testants and Britons, they enjoy, cannot but be alarmed at an Act
 “ passed in the 18th year of the reign of his present Majesty, repealing
 “ certain penalties and disabilities imposed on the Papists by a statute
 “ enacted in the 11th and 12th years of William III. for further prevent-
 “ ing the growth of Popery.”

“ That it is with the deepest concern they petition this Honourable
 “ House against a law, which has already received the royal assent; but
 “ as this Act was so suddenly introduced, and so hastily passed, before
 “ the faith of the nation at large could be obtained, or any opposition
 “ formed against it, they are encouraged to hope that this application
 “ will not prove too late for redress.”

“ That, notwithstanding the late Act might be intended to repeal
 “ only detached parts of a single statute, your Petitioners conceive that
 “ it is an absolute repeal of the most essential clauses in that statute, and
 “ will operate, virtually, to render those Acts against the Papists that
 “ are yet unrepealed, of no effect.”

“ That your Petitioners apprehend that the Papists construe the late
 “ indulgence of Parliament to be a toleration of Popery; as appears
 “ by the mask-houses and schools, which they are opening throughout
 “ the kingdom; and by their printing Popish books, and publicly ex-
 “ posing them to sale.”

“ That Popish Bishops, Priests, Jesuits, and Schoolmasters, now
 “ openly exercise their functions, whereby the people, especially the
 “ rising generation, are in danger of being led into superstition, idolat-
 “ ry, and rebellion.”

“ That Papists can now purchase what lands, tenements, or heredita-
 “ ments they please, and inherit the same; that they will thereby influ-
 “ ence our elections in future Parliaments; and that this must tend to
 “ the destruction of our happy constitution.”

“ That,

“ Resolved, That a deputation be appointed to wait
 “ upon the Right Hon. the Lord North, to request his
 “ Lordship to present and support the Petition of the
 “ Association, and to report his Lordship's answer to the
 “ next public meeting.

“ Resolved, That the Right Honourable the President,
 “ three of the Committee, and the Secretary, be a depu-
 “ tation for that purpose.

“ Resolved, That a subscription be now opened, to
 “ defray the expences of the application to Parliament.

“ Resolved, That the Resolutions of this Association
 “ be printed in the public papers.

“ Resolved, That the thanks of this Association be
 “ returned to the Right Honourable the President.

“ Resolved, That this Association do adjourn to
 “ Thursday the 6th of January, to receive Lord North's

“ That, as Papists can now, by legal authority, confess the ecclesiasti-
 “ cal, or spiritual jurisdiction of the Pope and See of Rome, which
 “ our laws, before the passing of the late act, have constantly disavowed;
 “ your Petitioners are very much alarmed, lest they should be involved
 “ in the guilt of perjury, when called to declare upon oath, That
 “ no foreign prince, person, prelate, state, or potentate, hath any jurisdic-
 “ tion or authority, ecclesiastical or spiritual, in this realm.

“ That Popery is in its nature intolerant, in a Protestant country
 “ seditious, and, in this kingdom, disaffected to the present reigning
 “ family; and, therefore, to encourage it, tends to the subversion of
 “ the state, to dethrone the King, and to set aside the succession of the
 “ illustrious House of Hanover to the crown of this kingdom.

“ That, as England and Scotland are united, your Petitioners can-
 “ not but think it a hardship upon the people of England, to have Po-
 “ pery countenanced among them by law, when their brethren in Scot-
 “ land have been officially assured, that no law shall be made to fa-
 “ vour Popery in that country; and your Petitioners presume, that
 “ their respectable deportment, and the constitutional steps they have
 “ taken to obtain redress, will meet with the approbation of this ho-
 “ nourable House.

“ That your Petitioners do not desire to persecute the Papists; but
 “ to preserve themselves and their posterity from a repetition of those
 “ rebellious and bloody scenes, which Popery, under pretence of pro-
 “ moting the interest of the Church, has exhibited in these kingdoms.

“ Wherefore, to preserve the succession of the illustrious House of
 “ Hanover in the Protestant line, and to secure our civil and reli-
 “ gious liberties against the encroachments of Popery to the latest
 “ posterity, your Petitioners humbly pray that leave may be given
 “ to bring in a Bill, to repeal the Act lately passed in favour of
 “ the Papists.

“ And your Petitioners, as in duty bound, shall ever pray.”

“ answer,

“ answer, and to consider of such further steps as may
“ then appear necessary.

“ Done in Association at London, on the 30th day of
“ December, in the year of our Lord one thousand
“ seven hundred and seventy-nine.

“ By order of the Association,

“ G. GORDON, President.

“ Extract from the minutes,

“ JAMES FISHER, Secretary.”

Agreeable to adjournment, the Association met on
Thursday, Jan. 6th, 1780, at the Crown and Rolls Ta-
vern, Chancery Lane.

“ PROTESTANT ASSOCIATION.

London, Thursday 6th day of January, 1780.

“ The Right Honourable the President informed the
“ Association, that in obedience to their resolve of
“ Thursday last, ‘ That a deputation be appointed to
“ wait upon the Right Honourable the Lord North, to
“ request his Lordship to present and support the Peti-
“ tion of the Association, and to report his Lordship’s
“ answer to the next public meeting,’ he had written the
“ following letter, as the first proper step for carrying
“ their commands into execution, viz.

*To the Right Honourable Lord North, First Lord of the
Treasury, &c. &c. &c.*

“ My Lord,

“ Inclosed I send your Lordship the copy of the Re-
“ solves of the Protestant Association. You will see by
“ them, that, as President, I am nominated one of their
“ deputation to wait upon your Lordship, and that the
“ Association have adjourned only to Thursday next, to
“ receive your Lordship’s answer.

“ I write this to apprise your Lordship of our coming,
“ and to request to know whether Saturday, Monday,
“ or Tuesday, will suit most with your Lordship’s con-
“ venience? Your Lordship knows that you did not delay
“ a single hour in returning me a satisfactory answer
“ when I had the honour to write to your Lordship on
“ business of the Committee of Correspondence for the
“ Protestant Interest at Edinburgh; and I trust, that as

Respectfully

X

“ you

“ you are a friend to the Protestants in London, your
 “ Lordship will shew a similar attention to their appli-
 “ cation.

“ I have the honour to be, my Lord,

“ Your Lordship's most obedient,

“ And humble servant,

*Welbeck-Street, Friday, Dec. 31,
 1779, five o'clock, afternoon.*

“ G. GORDON.”

“ Lord North sent no answer to the above letter till
 “ Monday between two and three o'clock, when a mes-
 “ senger came to the President from Lord North, and ap-
 “ pointed twelve o'clock next day (Tuesday) to receive
 “ the Deputation.

“ On Tuesday at twelve, the Deputation waited upon
 “ Lord North in Downing-Street, and after a conference
 “ of near two hours, they understood his Lordship decli-
 “ ned either to present or support the petition of the Pro-
 “ testant Association. The President then desired Lord
 “ North to give his answer under his own hand, that he
 “ might deliver his Lordship's words exactly to the Asso-
 “ ciation. Lord North said, he would send a written an-
 “ swer that evening to the President.

“ Lord North did not send a written answer that eve-
 “ ning to the President, but at one o'clock on Wednesday
 “ (yesterday) his Lordship sent the following letter, viz.

To The Right Honourable Lord George Gordon, &c. &c.

“ My Lord,

“ After having fully re-considered all that passed yester-
 “ day at my house, I see no reason to alter the opinion
 “ I then expressed, and must beg leave to decline present-
 “ ing the Petition your Lordship left with me, or engag-
 “ ing to support any Bill that may be brought into Par-
 “ liament for repealing the Act passed for the relief of
 “ the Roman Catholics in the year 1778.

“ I have the honour to be, with the greatest respect,

“ My Lord,

“ Your Lordship's most faithful humble servant,

Downing-Street.

Jan. 5, 1780.

“ NORTH.”

“ Published

" Published by order of the Association,

" G. GORDON, President.

" Extract from the minutes,

" JAMES FISHER, Secretary.

" The Right Honourable the Lord North, having declined to present or support the Petition of the Protestant Association, for a repeal of the Popish Act,

" Resolved, That the Right Honourable the President be requested to make an immediate application to our Protestant brethren in Scotland, to unite with this Association, in petitioning Parliament for a repeal of the late Act in favour of Popery.

" Resolved, That an application be made to the Representatives in Parliament, for the cities of London and Westminster, to request them to support the Petition of the Protestant Association.

" Resolved, That the Petition do remain at the Old Crown and Roles Tavern, Chancery-Lane, London, until the next meeting, and that the Committee do attend between the hours of twelve and two every day (Sunday excepted) to receive the signatures of the Protestants in London and Westminster.

" Resolved, That this Association do adjourn to the quarterly meeting, to be held at Coachmakers-Hall, on Friday, the 14th day of January instanc, at six o'clock in the evening.

" Done in Association at London, on the sixth day of January, in the year of our Lord one thousand seven hundred and eighty.

" By order of the Association,

G. GORDON, President.

" Extract from the Minutes,

" JAMES FISHER, Secretary.

" Subscriptions are received at the following bankers: Mess. Hankey and Co. Fenchurch-street; William Fuller, Son, and Co. Lombard-street; Dorrien, Mello, and Martin, Finch-Lane; and by the Secretary to the Association."

On Friday, Jan. 14, 1780, the Association met, at Coachmakers Hall, the minutes of which meeting are,

It having been represented by the enemies of this Association, that it is formed to promote the views of party,

“ Resolved, That no person be permitted to proceed
“ in any speech reflecting on Administration or Op-
“ position.

“ Resolved, That an application be made to the Cler-
“ gy and Churchwardens of the several parishes within
“ the cities of London and Westminster, requesting
“ them to recommend the Petition of the Protestant
“ Association to their parishioners, and to permit it to
“ lie in their several vestries to receive the signatures of
“ the inhabitants.

“ Resolved, That an application be made to the Mi-
“ nisters, Elders, and Deacons, of the several congrega-
“ tions of Protestant Dissenters within the cities of Lon-
“ don and Westminster, requesting them to recommend
“ the Petition of this Association, and permit it to lie in
“ their several vestries to receive the signatures of their
“ people.”

The next meeting was held at Mr. Greenwood's room in the Hay-Market, on Friday Jan. 21, 1780.

No other business was done than signing the Petition.

The meeting was adjourned to Friday the 28th instant, at the London Tavern, Bishopsgate-street, at which meeting a letter was read from the President, giving an account of his Lordship having presented the Appeal to his Majesty. Nothing material was done at this and the next meeting, held on Friday, February 11, at Coach-makers Hall. Signing the Petition seems indeed the principal business of every meeting, after it was agreed to petition Parliament.

The next meeting was held in Southwark, at the Town Hall, St. Margaret's Hill, on Thursday, Feb. 17, 1780, Lord GEORGE GORDON in the Chair.

The same Resolves and Petition* were agreed to as had been before in London, and a vote of thanks to the Rev. Mr. John Wesley, A. M. Richard Carpenter Smith, and Henry Dyson, Esqrs.

This meeting adjourned to Mr. Greenwood's room in the Hay-Market, on Friday the 25th instant. At this meeting no other business was done than signing the Petition.

* See Page 159.

§ Vid. Wesley's letter, Protestant Magazine, July, P. 28.

At the next meeting, held at the Borough Hall on Thursday March the 9th, the accounts received from Glasgow, Newcastle, Rochester, and other places, were laid before the Association, and many persons signed the Petition. This meeting adjourned to Thursday, April 6th, at the Crown and Rolls, Chancery Lane, at which meeting the Glasgow Petition was read from the Votes of the House of Commons; also an account of the Association at Bristol. Some other business was coming on, but was prevented by an express arriving from Newcastle, with the Petition of that place.

Thursday, April 20, 1780, the last public meeting for the Borough was held in the Town Hall. Many names were signed to the Petition, and a resolve passed, that the Petition should be presented that Session.

Thursday May the 4th, 1780, a meeting was held at the Crown and Rolls Tavern, Chancery Lane: at this meeting there was much confusion and altercation. After the Petition had been shown, a person near the centre of the room, proposed that the whole Association should accompany the Petition to the House of Commons. This was supported and opposed by many: at length the motion was over-ruled. After this, there was another altercation, whether there should or should not be another public meeting before the Petition was presented. The debate, on this question, lasted near two hours, and both sides went away seemingly satisfied they had a majority on their side. They who thought it expedient to have another public meeting, petitioned the President to call one; and his Lordship having consulted the Committee, with their consent and approbation, called a public meeting on Monday May 20, 1781. Previous to which, the Committee met and drew up fourteen Reasons* in support of their Petition, which they sent to the Members of both Houses of Parliament.

Monday, the 20th of May, the Association met at Coachmakers Hall.

Lord GEORGE GORDON in the Chair.

His Lordship addressed the Association, desiring that the question which had been debated at the last meeting, relative to the body of the Association accompanying the

* *Vid.* Protestant Magazine for September, Page 85.

Petition, might be now put. Some of the Committee attempted to speak against the proposed step, but were prevented by the clamour for the question. Five hands were seen held up against the question. Two gentlemen in the room either having received some insult, or supposing that an insult was intended, caused such an uproar and confusion, that the remaining questions were put as quick as possible, and the meeting adjourned to Friday morning, the 2d of June, in St. George's Fields. The Committee disapproving of the mode of presenting, met on the Wednesday evening and protested against it.

This, Sir, is a brief abstract from a large and circumstantial account of the Protestant Association which I have before me. As you say you are in possession of an accurate narrative of the transactions of each meeting of the Protestant Association, you will be able to correct me, if I be wrong, in any particular. You will also much oblige me if you will make good your charge, it is a heavy one, and unless proved, will rebound but little to the credit of the man who boasts of being a Philosopher, a Philanthropist, a Christian. I call upon you to prove, that neither reason, humanity, nor religion, were ever permitted to enter the doors of their convocation; wild uproar, ranting declamation, and low calumny, directed their councils and dictated their resolves. What induced the Association to apply to the Lord Bishop of Ely and Coventry for permission to re-print two of his Lordship's sermons? It could not be reason, humanity, nor religion, that was a perfect stranger in their assembly. What then? wild uproar, ranting declamation, and low calumny. I suspect you mean to throw an oblique reflection on that learned and truly valuable Prelate's sermons; you dare not speak but; but while you charge the Association with folly in the choice of their first publication, you no doubt tacitly condemn the author of it. Did wild uproar, ranting declamation, and low calumny?— But I forbear to ask you any more questions, your own conscience seems to finite you, and you entreat the reader will excuse your warmth when you speak of these men; is it, when you infamously traduce, and basely calumniate them. And should an inquisitive reader ask why you are to be pardoned for this insult? your excuse is ready, **IT IS PHILOSOPHY PLEADING THE CAUSE OF HUMAN NATURE**

TURE IN THE YEAR 1780.* What kind of Philosophy this is, the intelligent reader will determine; to me, it appears to be of that kind which a great and wise man has declared to be *errone, decept, & pernicious*. The reader however will easily excuse this, when he considers that PHILOSOPHY may as soon beget *abuse and rudeness*, as *IRRELIGION extensive Philanthropy*. §

The public will judge from the above narrative, how little truth there is in your virulent charge; but it was necessary for you to bring such an accusation. When you had once persuaded your readers that the Protestant Associators were persons destitute of reason, humanity, and religion, it would be no difficult task to make them believe, that such unreasonable, inhuman, and irreligious beings, should perpetrate such horrid riots as those committed in June, 1780. That the Protestant Associations were the perpetrators of those horrid and execrable riots, is the next of your charges to be considered; the great length of this letter, and the multiplicity of proofs of their innocence, which I intend to adduce, necessitate me to conclude for the present.

I am, Sir, your's, &c.

On. 15, 1781.

W.

* P. 103.

† However great this Author's pretensions may be to PHILOSOPHY, they can be but very small to obedience to his mother, the Church; which he declares himself bound to obey in all things; for Ganganelli, the late Pope has told him, that "the Church, who preaches only to recommend charity, has not given us a right TO ABUSE OUR NEIGHBOURS."

Ganganelli's Letters, Vol. IV. 30.

‡ James 3. 14.

§ Vid. Protestant Magazine. P. 135.

To the Editors of the PROTESTANT MAGAZINE.

Gentlemen,

IF the intelligence I received some months ago from a friend in your city, of your intended publication of a *Protestant Magazine*, gave me much satisfaction, you may believe the actual perusal of the numbers already published, gives me no less. In common with the majority of my countrymen,

countrymen, I am happy to find, that the avidity wherewith periodical publications of all kinds are sought after, will now be made subservient to the propagation of the most useful and important truths, and to the advancement of a general knowledge of our happy constitution in Church and State.

But, as you justly observe in your History of Popery, that, according to the old adage, "neither Pagan nor Popish Rome was built in a day,"—so, it cannot be expected, that the walls and bulwarks of Zion (so recently encroached upon by Act of Parliament) should be *instantaneously* repaired and erected, by the friends of the Protestant Association.

To speak without a metaphor, the *Protestant Magazine* has been already much improved by the suggestions of your various correspondents; and I doubt not, will continue to be daily more so, like the light of the sun, (to adopt a beautiful scripture simile) increase more and more to the perfect day; and, like that glorious luminary too, spreading light, life, and liberty, amongst all who are under its benign influence.

But, that I may not appear to flatter you too much in my outset, you'll excuse my mentioning *one omission*, of which I think you have been guilty, in your history of the origin of the Protestant Associations. [P. 4.] Brief and concise as that history confessedly is, I cannot help thinking you ought to have taken notice of the spirited and patriotic conduct of Sir Michael le Fleming, Mr. Alderman Bull, and six or seven other Members of the House of Commons (whose names, although I cannot at present recollect them, you ought to record to their immortal honour), who, on the memorable 2d of June, 1780, supported the Protestant Petition by voting for its reception:—and, that you ought most undoubtedly to have taken the most particular notice of the uncommonly magnanimous conduct of the said public spirited Alderman, who on the 5th day thereafter, in that tremendous hour, when every Protestant tongue faltered, and every heart was struck with trepidation, at the recent calamities and bloodshed;—while the fires kindled by Popish incendiaries were hardly extinguished, and the blood still flowed from the wounds of the massacred multitude;—who, in that terrific moment, when the iron rod of power, which had just been stretched over the noble President of the Protestant Association, and seemed ready to fall with double weight on all who should be *hardy* enough to adventure farther

her in support of the same cause;—who in such circumstances—at the risk of his liberty and life—and in opposition to the sentiments of every other Member on both sides the House,—had the undaunted resolution to deliver a Speech in favour of the Protestant Petition, fraught with such bold, nervous, and animated sentiments, that it was hardly exceeded, and could only be equalled by those of Lord George Gordon himself.

I need hardly inform you, Gentlemen, of a fact universally known, that the political party in Parliament, with whom Mr. Bull in most cases co-operates, are not held in the slightest estimation by the majority of my countrymen. Accustomed from our infancy to principles of loyalty to the King of Sovereigns, and educated with the early prejudice, that the Church of Scotland and all its branches, must stand or fall with the Hanover Succession,—we are, in general, not very apt to fall out with his Majesty's Ministers, let them act they please in civil matters, provided they do not meddle with the *Ark of the Covenant*, or disturb the peace of the Kirk. And notwithstanding a number of us were alarmed with our countryman the Lord Advocate's pledging himself to the House, to introduce a Scots Popish Bill above two years ago,—yet now, that Government have been graciously pleased to quiet our fears upon that head, we are in general very willing to let them do as they think proper in other matters. And the minority in Parliament having not only first introduced your Popish Bill, but many of them having ever since strenuously supported it, we are in general apt to take it for granted, that they have nothing but selfish and interested ends in view, in their pretences to *patriotism*, ife they would at once see that the British constitution, in Church and State, must stand or fall with the privileges of Protestants.

But, notwithstanding this general prejudice against the Minority in Parliament, you cannot imagine how much Mr. Bull's disinterested conduct on the occasion above alluded to, has endeared him to all ranks of people in this country. His exertions upon that occasion were so bold, striking, and unlooked for, that many could not help drawing a parallel in their own minds between his conduct and that of Joseph of Arimathea or Nicodemus, who, upon the most trying occasion, made a more public appearance for their Lord, than all his other disciples. The circumstance of Mr. Bull's being a Magistrate of London, as well as a Member of the British

Legislature, perhaps led them to compare his conduct, in defending and demanding a hearing for the Protestant cause, when stab'd to the vitals by Popish assassins, with that of those ancient Rabbies and Members of the Jewish Sanhedrim, in boldly demanding the body of their crucified Saviour from the Roman Governor. And some even go so far as to predict, that as a *resurrection* to life, power, and glory, followed in the one case, it may also happen in the other, by the repeal of the obnoxious Bill;—with this only difference, that the former happened on the *third day*, and the other can hardly be expected sooner than the *third year*!

Be that as it may, I can assure you that Mr. Alderman Bull's popularity here is now so great, that many of your Scots readers will think you partial, if you do not pay the tribute justly due to his merits, by not only re-publishing the following excellent character lately given of him in the London papers, in your next or subsequent number, but by accompanying it with a STRIKING LIKENESS of that eminent patriot. It is drawn by the author, or authors (I know not which) of that Series of the Characters of the New Parliament, which is still publishing by continuation in many of your English papers;—and who evidently appear to be no friends to the Protestant Association—not only by their entire silence on that subject, but by the single slight innuendo which is thrown out, chiefly I suppose on that account, against the Alderman's *prudence*, where the writer contrasts the virtues of his *heart* with those of his *head*. But this small subtraction will heighten, I'm persuaded, rather than lessen Mr. Bull's amiable character, in the eyes of all those, who know, that the *wisdom* of God is foolishness with the *wise* men of this world, and who will not like Mr. Bull one whit the worse, that he exceeded the bounds of strict prudence on the 9th of June, 1780.

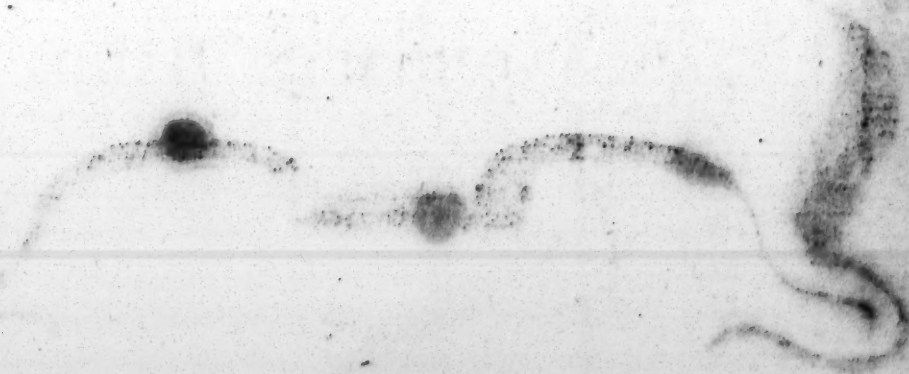
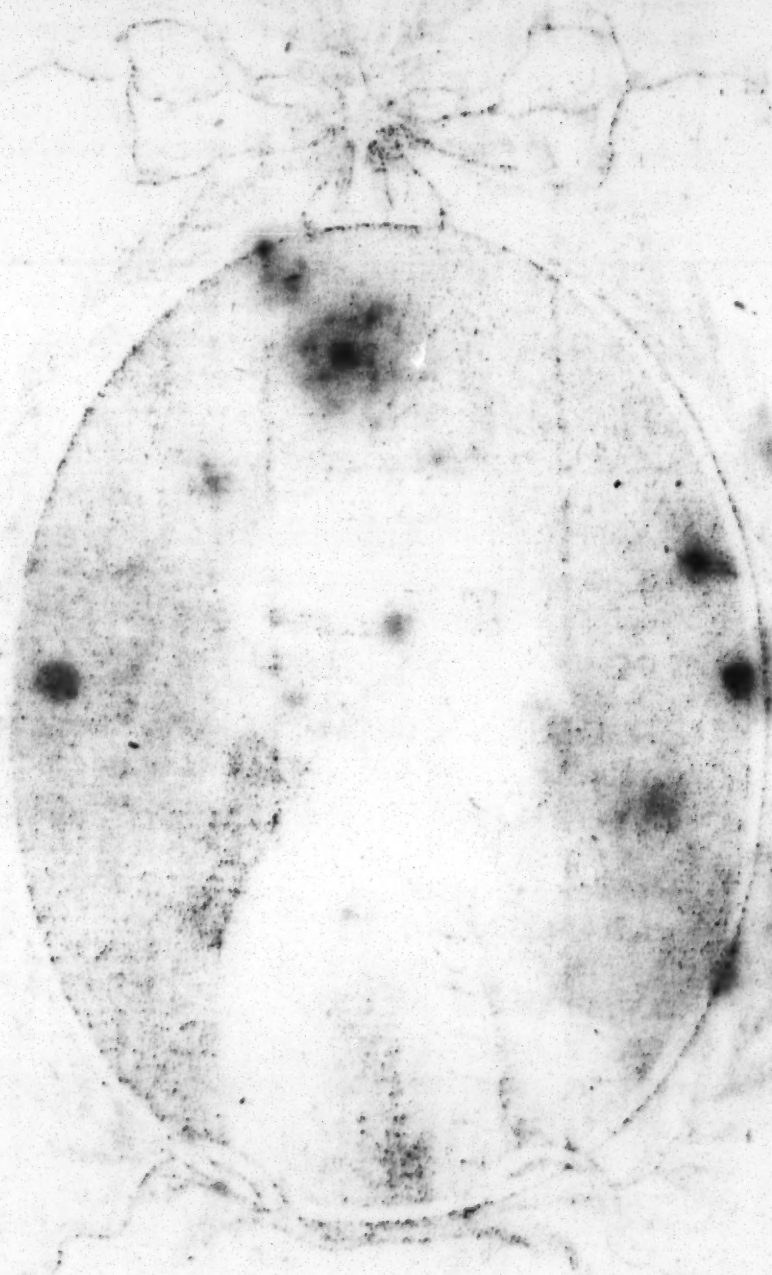
Perhaps too the active share Mr. Bull took in forwarding that plan, which was equally dictated by strict justice and public spirit, to reimburse the noble Lord in those enormous expences he was so unjustly put to, might be another foundation for the innuendo; but be that as it will, the character is so perfect, and does so much honour to the Protestant Association in general, that I make no doubt of your inserting it, along with those introductory remarks, first opportunity; which will oblige many besides,

Gentlemen, your constant reader,

ZUINGLIUS.

Glasgow,
October 17, 1781.

[1c





M^r. ALDERMAN BULL.

[It is with uncommon alacrity we comply with this correspondent's request, in preserving and re-publishing the character of a Gentleman, whose disinterested public spirit, and uniform propriety of conduct, reflect so much honour on the cause he espoused.]

CHARACTER of MR. ALDERMAN BULL.

From the History of the Characters and political Principles of the Members chosen for the new Parliament.

"**FREDERIC BULL, Esq.** was originally elected Member for the City of London, on the death of Sir Robert Ladbroke, in 1773, after a warm contest with Mr. Roberts, one of the Directors of the East India Company, and has been successively returned on the two last general elections, against an opposition equally formidable to him, in its intermediate aspect, and more so in its ultimate issue.—Mr. Bull is distinguished by many of those endowments, which are generally deemed necessary in the formation of a splendid character, but which the most pre-eminent professions to the better part of an exceeding amiable one.—Inspired by the unremitting assiduity of his industry, to a degree of opulent independence, he remains uncontaminated by the usual effects of an extraordinary transition, & is distinguished for munificence in the dispensation of acquired wealth, and extreme condescension under the warping influence of unexpected exaltation.—The poor of all descriptions, from the persecuted patriot, to the common mendicant, are equally the objects of his unlimited munificence. The sincere, disinterested, and substantial indications of friendship which he discovered towards Mr. Wilkes, in all his distress and difficulties, are too recent in the recollection of every reader to require recapitulation, and we sincerely hope that they will be remembered to the advantage of Mr. Bull's posthumous fame, when the return that was made to them is sunk in perfect oblivion. In the legislative and executive offices with which he has been honoured by his fellow citizens, his public has kept exact pace with his private conduct; that is, it has been more characterized for integrity than wisdom, for honest zeal than superior efficacy. His declaration to his constituents, at his last election, was exactly such as characteristically proceed from a British Legislator, and ought to be the indispensable obligation by which the Representatives of a free people should be bound. That he never
Y 2 " would

" would accept any place, pension, title, emolument, or gratuity, of any kind whatever; that the welfare and happiness of the people should be the only object of his attention, and that their instructions should be the sole rule of his political conduct."

" Mr. Bull possesses the pleasing consciousness of this reflection, that his professions have in no respect been disgraced by his political conduct; and his constituents also have this motive for future confidence, as well as immediate satisfaction, that their Member has promised them nothing before their choice of him, that he has not strictly adhered to after it. It will, perhaps, be unnecessary to add, that this Member is the warm adherent of the present Opposition; and after the above faint description of his excellent properties, it must certainly be perfectly superfluous to say one word in justification of the motive that influences him in his political preference, as well as on every occurrence of his life. We cannot leave this character, upon which a writer may be easily supposed to find a peculiar pleasure in dwelling, without this summary eulogy, that, for a warm and feeling heart, a strict and inviolable integrity, an honest and even superstitious attachment to the fundamental essentials of the British constitution, there does not exist a member, nor a man in the kingdom, more truly estimable than Mr. Bull."

To the Editors of the PROTESTANT MAGAZINE,

BEING informed that you intend favouring the Publick with a likeness of this worthy character, *Frederick Bull, Esq.* I beg leave to recommend the inclosed to a place in your much admired miscellany. The insertion of which will much oblige

Your most obedient humble servant,

G. E. S.

The Speech of Mr. Alderman Bull, delivered in the House of Commons, on Tuesday the 20th of June, 1780, relative to the Protestant Petitions.

Mr. Speaker,

I Rise, Sir, to declare my most hearty concurrence with the Petition from the different Protestant Associations; and

and I am happy in having a sanction for this opinion from the corporation of which I have the honour to be a Member, and in which there are a large number of my constituents.

— It gives me pleasure to see, at length, a spirit of opposition to that encouragement which Popery has been long receiving from the Servants of the Crown.

The establishment of that sanguinary and intolerant system of superstition in the province of Quebec, ought to have spread a general alarm throughout the nation: the design was too evident to be mistaken. The late toleration of Popery within this realm, I firmly believe, is a part of a deep-laid *ministerial* plan—a plan which has for its object the destruction of the liberties of the people, and the formation of an arbitrary despotic government. Popery is most favourable to this design, as passive obedience in the people, whenever the Priest chooses to excite it, is, on pain of eternal damnation, one of its distinguishing peculiarities.

I would not be understood to be an advocate for persecution: I abhor the idea. It is not on account of any of the religious tenets of the Papists that I object to their toleration; it is because they cannot give any security for their civil obedience under any Protestant government whatever. To Protestants they are devoted foes. They are bound by every obligation, from their earliest infancy, to oppose what they call heresy, and to destroy those whom they call heretics; that is, to destroy those who differ in opinion from them. And is this religion? No, Sir; it is a Priest-craft, and State-craft; and opposition to a set of men holding such horrid opinions is not persecution, much less religious persecution; it is common prudence; it is benevolence to ourselves and our connections; it is self-defence, and ought to be supported by every one who is a friend to the rights of mankind.

What, Sir, was the conduct of our Bishops and the Clergy in the memorable year 1745? They were then indefatigable in warning the people to beware of Popery, a religion (safely so called) which had often deluged Europe in blood, and at that time had for its object the banishment of our great King and his family, and the ruin of our free constitution. And what alteration has Popery undergone since? The Pope remains still supreme, the priesthood is the same, and the people are as fast held in delusion and obedience as ever; yet, because the Court and its dependants have thought proper to patronize Popery, the Bishops and the Clergy are silent;

silent; and that religion which not forty years ago excited every horror in the people, without the least alteration in any one of its tenets, we are now persuaded to believe is perfectly harmless, and deserving of our countenance and support. — An imposition this, which may produce the most melancholy consequences.

"We already hear of Papish schools being opened to teach the children of the poor *gratis*, and of Priests and Jesuits *publicly proselyting* the people to that system which supplants moral honesty in the world, and which tends to subvert the peace and order of Society: and what may not be the unhappy issue? I fear it will terminate in the despotism of the Prince, and the slavery of the people.

"Those numerous Protestants who are now applying to this House, entertain the same apprehensions, and they are discharging their duty to themselves and their posterity, in beseeching us to take a serious review of the late act in favour of the Papists, and to relieve the minds of those particularly who are under scruples respecting the oath of supremacy.

Sir, although the former Petitions have been spurned at and trampled upon, through the baneful influence of the Crown, I yet hope the House will comply with the prayer of these Petitions without delay, lest not only the multitude lately at our doors, but the people at large, should suspect that, under the specious mask of moderation and tenderness for the Papists, we have a design to sacrifice the valuable inheritance purchased with the blood of our ancestors; and the security of the Protestant religion, to the shrine of Popery.

"These are my sentiments, which are founded upon those most *unequivocal* of all arguments, *observation* and *experience*."

For the **PROTESTANT MAGAZINE.**

A DEMONSTRATION of the INSPIRATION of the SCRIPTURES.

THE true nature of Inspiration, consists in an impression of the Spirit of God on the *understanding* and *imagination* of the holy writers. This impression was such as made it certain to the person inspired that it *most surely* came from God and not from man; such as in the case of *Abraham*, when he was commanded to offer up his only son.

By

By these impressions the holy men were stirred up to write; they were moved, or borne forwards by the HOLY SPIRIT, who addressed proper motives to their fear, hope, gratitude, ambition, interest, pleasure, glory, and fame. Through the whole composition of their writings, from first to last, God presided over their minds, and they acted under the influence of his spirit; and he preserved to them the free and clear use of their understanding and reason throughout. By the divine impressions of the HOLY SPIRIT they were preserved from all errors and prejudices; they had no misapprehensions of God, or the nature of Truth; they had no misconceptions of the person of CHRIST; they had no prejudices against the law or gospel; they fell into no errors through pride or passion, party spirit or malice, or any other bad spring whatsoever, for one moment to cause them to make any misrepresentation of facts.

The above thoughts may be applied to Moses and Samuel, to David and Isaiah; to Jeremiah and Ezekiel; to Ezra and Nehemiah; to Daniel and the lesser Prophets, and to the four Evangelists and the Apostles, as well as to the other penmen of the Holy Scriptures.

There are THREE degrees of Inspiration belonging to the Bible: *First*, that of *direction*, which relates to all the histories and facts of the Bible. *Secondly*, That of *devotion*: this belongs to all the Psalms and Songs of the Sacred Scriptures, which abound with grand ideas, and elevated and ardent passion. *Thirdly*, That of *suggestion*: this belongs to all the prophecies of Scripture and the doctrines of the Gospel, which are entirely *de novo* from God himself.

We now proceed to a DEMONSTRATION of the Inspiration of the Holy Scriptures, which consists in a connection of agreeing ideas, founded on actions, or clear self-evident truths, and proceeding by easy deductions to a conviction of the fact. It implies such keen evidence, as shall refute all prejudices and objections to the contrary.

1. That book which gives the clearest and most lovely ideas of God in his nature and perfections, his happiness and glory, cannot be the invention of good men, bad men, or devils; but the Bible doth this, and is therefore given by Inspiration from God.

2. That book which discovers the intimate relations of God to all mankind, and to the universe, as their creator, owner, preserver, law-giver, benefactor, and judge, cannot be the

the invention of men or devils; but the Bible doth this; therefore the Bible is divinely inspired.

3. That book which describes in the most lively colours the original perfections and dignity of man, cannot be the invention of men or devils, but must be from God.

4. That book which discovers in a striking manner how all mankind have revolted from God into a gulph of sin, selfishness, and misery, cannot be the invention of men or devils, but must be from God.

5. That book which lays open the clear unclouded love of God to lost man, and that restores the lost prospects of God's goodness brighter than before the fall, cannot be the invention of men or devils, but must be from God.

6. That book which shows the ardent demands of awful justice, recoiled to the zealous claims of mercy, cannot be the invention of men or devils, but must be from God.

7. That book which discovers the law of God in its vast extent, and eternal obligations on every immortal soul, cannot be the invention of men or devils, but must be from God.

8. That book which opens out the most amazing ideas of God, and displays the most sublime truths to enlighten the understanding, and raise our most lively passions to God, cannot be the invention of men or devils, but must be from God.

9. That book which impresses the brightest image of God upon the soul, and delineates the lovely Christian temper in its utmost beauty and perfection, cannot be the invention of men or devils, but must be from God.

10. That book which prescribes and requires the most spiritual worship of men to God, that a soul can possibly perform all through life in every place and condition, is not from devils or men, but must be from God.

11. That book which delineates the most complete and beautiful system of morality that ever was seen in the world; a plan of morals clear without darkness, orderly without confusion, full without defect, rich without redundancy, and strict without undue severity, cannot be invention of men or devils, but must be from God.

12. That book which richly promises the most gracious assistance of the Spirit of God, to raise us to the holiness it requires in all its beauty and pleasure, cannot be the invention of men or devils, but must be from God.

[To be continued.]

SCOTLAND'S

SCOTLAND'S OPPOSITION to the POPISH BILL.

**A
C O L L E C T I O N**

OF ALL THE

DECLARATIONS AND RESOLUTIONS,

PUBLISHED BY THE

**DIFFERENT COUNTIES, CITIES, TOWNS,
PARISHES, INCORPORATIONS, AND
SOCIETIES, THROUGHOUT SCOTLAND,**

**AGAINST A
PROPOSED REPEAL OF THE STATUTES,**

**ENACTED AND FOR EVER RATIFIED BY THE
REVOLUTION AND UNION PARLIAMENT,**

**FOR
PREVENTING THE GROWTH OF POPERY.**

WITH

A N I N T R O D U C T I O N,

**Giving a SHORT HISTORY of the RISE, PROGRESS, and
EFFECTS of that NATIONAL ALARM.**

AND

A N A P P E N D I X,

**Containing a VIEW of the STATUTES, and the REPEAL,
With REMARKS, &c.**

**This shall be written for the generation to come; and the people
which shall be created, shall praise the Lord. P/s/m cu. 18.**

EDINBURGH:

PRINTED BY DAVID PATERSON.

LONDON:

Re-printed by R. DENHAM, No. 29, Primrose Hill, Salisbury Square;

M, DCC, LXXXI.

SCOTLAND'S OPPOSITION TO THE POPISH BILL.

COLLECTION

OF A - THE

DECLARATIONS AND RESOLUTIONS

PUBLISHED BY THE

DIFFERENT COUNTIES, CITIES, TOWNS,

AND ADVERTISEMENT.

THE Curiosity of the Public being much excited, without a possibly of its being gratified with a Sight of the Original, the Editors of the Protestant Magazine, ever desirous to please the Public in general, and their Friends in particular, have inserted as much as possible of this curious and valuable Collection. They are under a Necessity to omit, for the present, the History of Popery, and the Trial of the Right Honourable Lord George Gordon, which will be re-assumed, as soon as possible.

WITH

A NEW INTRODUCTION.

GIVING A SHORT HISTORY OF THE RISE, PROGRESS, AND EFFECTS OF THE NATIONAL ALARM.

AND

A NEW APPENDIX, CONTAINING A VIEW OF THE STATUTES, AND THE REPEAL, WITH REMARKS ON.

This shall be written for the generation to come; and the people which shall be created, shall praise the Lord.

EDINBURGH:
PRINTED BY DAVID PATTERSON.

LONDON:

Re-printed by R. DODD, No. 26, Princes Hill, Salisbury Square.

MDCCLXXXI.

INTRODUCTION,
GIVING A
SHORT HISTORY
OF THE
RISE, PROGRESS, and EFFECTS
OF THE ALARM IN SCOTLAND
RESPECTING THE
POPISH BILLS.

BY a British act of parliament, 14th of his present Majesty, the Roman Catholic religion was re-established in Canada. This province had before the last peace, been subject to the crown of France, by which means, a great number of the the inhabitants were Papists; and a connivance at their superstition seemed neither very dangerous nor impolitic, during their good behaviour; but that a free Protestant government, should, upon any consideration whatever, give such public legal support to a sect, whose principles are subversive of the British constitution and the Reformation, was a measure of which the propriety is at least very doubtful.

The unhappy disputes between North America and Great Britain, were by this time commenced, and this measure was enumerated among the grievances, from which they took their rise.* Even the friends of religion and liberty in Britain, could not help murmuring an earnest wish that the act had not been passed. It is, perhaps, unwarrantable to scan the ways of providence so particularly, as some people of more forward zeal have done, by supposing that the Canada

* See American Address to the inhabitants of Great Britain, in October 1774, and the Congress's petition to his Majesty in November.

Popish bill brought down the vengeance of heaven in the national calamities which followed; but we may safely say, that it hath been the beginning of many evils.

In the year 1777, a public toleration was granted, by act of parliament, to the Roman Catholic religion in Ireland, and next year the same compliment was paid to it in England. The most open and unambiguous encouragement was thus given to "a church which" as its warmest friends, if they are Protestants at all, must admit. "professes many doctrines " which are a contradiction to reason, and a disgrace to religion." A church whose fundamental principles "prepare and break the mind for political servitude."—"A system of superstition which is the firmest foundation of civil tyranny."—A religion whose very spirit, as well as practice, "is persecuting, sanguinary and encroaching."^m

Such proceedings were in themselves alarming, but they became still more so from the circumstances with which they were attended. The laws against Protestant Dissenters have been long a reproach upon the English government. Though King William III. our glorious deliverer, from civil and religious slavery, desired these laws might be repealed, yet they continued still in force. Since that time, applications have again and again been made for the same purpose, but made in vain. And a very few years ago, even in this liberal, enlightened and unbigotted age, a motion in parliament for the repeal was rejected by a very great majority. When the bill in favor of Popery was proposed, it passed without one dissenting voice. Such strange unaccountable partiality could not have failed to raise unfavourable conjectures, and might have justified very loud complaints. But this was not all; the English repeal was pushed through parliament with uncommon haste and secrecy, at the very end of the session; and amongst the few members then present, more than one

* Dr. Robertson's history of Scotland, vol. i. p. 205. 218. 256. 259. &c.

† How unlike the treatment which Episcopacy hath met with in Scotland, notwithstanding "all the vanity of persecution which was employed in its support, during the 17th century." Dr. Robertson's history of Scotland, vol. ii. p. 255. The last session of parliament, removed some of the most severe penalties, against the Protestant Dissenters, yet they are by no means on an equal footing with the Episcopal Dissenters in Scotland. The Dissenters in Ireland, are not yet relieved from any of the penalties.

declared, that a similar bill for Scotland would be presented whenever the parliament should again be met.

Private measures were now, by no means sufficient. A meeting of the General Assembly of the Church of Scotland, happened just about the time when this news arrived, and some worthy members, who still considered "the clergy to be the immediate guardians of the Protestant religion," thought it the fittest opportunity for canvassing the matter, and publicly taking such steps as might appear necessary to prevent the danger which seemed to be so near. A motion was accordingly made for this purpose; but, to the surprise of many, only 24 members voted for the motion, 15 dissented and protested, and their dissent, as worthy of preservation, is placed at the head of this collection.

The motion being thus thrown out, might, perhaps, be owing to the very imperfect information, that could be then got, respecting the nature and extent of the repeal; but the English act being printed soon after, removed every uncertainty about what we were to expect in Scotland, the effect whereof was to make people think more seriously upon the subject.

Several synods, at their first meeting, took the matter into consideration, and published their sentiments upon it. Some went even so far as to draw up petitions to his Majesty and both Houses of Parliament. A petition of the synod of Ross, is the only one which could be procured for this collection.

The constitution of the General Assembly should have met in November, and in their very appointment there is an injunction to guard against Popery; but for want of a quorum, no business could be done.

The meeting of parliament was now at hand, and the Papists themselves sounded the alarm. Even prudence could not restrain their zeal; had their insolent boasting of favour, not yet obtained, contributed to raise up that general opposition, which, in the end, occasioned their disappointment. They gave out that, an eminent Scots Counsellor was employed to draw up the bill, and that matters were so prepared at court, that it would be passed without difficulty or delay. This subject was of too great and general importance to be the topic of common conversation, without soon pro-

ducing something further. About the end of November, a few citizens of Edinburgh met, for the purpose of seriously considering what could be done, or ought to be attempted. They saw the danger, but they knew not how to prevent it. All therefore that they resolved upon, was, that a more full and public meeting should be held on Tuesday the 1st of December, that those who were friends to the cause should be desired to attend; and, in the mean time, that advice should be taken of such persons as might be able to give the direction which was so much wanted.

This meeting was very full, and a number of respectable citizens were present. They were unanimous as to the end in view, but differed much as to the means of attaining it. After long reasoning, upon various opinions that were delivered, it was agreed, That the case being extremely delicate and important, measures should be conducted with the greatest caution. They at present only published in the newspapers, a short general declaration of their own sentiments*, and desired that a person whose profession led him to such studies, and whose affection to the cause they could depend upon, should draw up a short view of the statutes against Popery, of the repeal itself, and such other facts as might appear necessary for the information of the public. By this all were enabled to judge of the matter, and might join in the opposition or not, as they themselves thought proper.—A voluntary subscription was also proposed, for defraying what expences might be incurred.

Dec. 7. At the next general meeting, on the 7th of the same month, it was resolved, that some application should be made to the town-council, and incorporations of the city of Edinburgh, and to other boroughs through Scotland, in order to make them take the lead in an affair of such general concern. But this, with the other occasional steps, particularly carrying on a regular correspondence, which might be requisite, was not business that could be transacted by a numerous assembly; a committee was therefore appointed for that purpose.

The following gentleman were the original members of this Committee:—Mr. William Dickson, of Water-braes, Preses.—Mr. Ralph Rowie, writer, Secretary.—Mr. Walter Russel, merchant, Treasurer.—Mr. Patrick Rowie, mer-

* See his Declaration.

chant.—Mr. Richard Lake, writer.—Mr. John Welch, goldsmith.—Mr. Alexander Moubray, merchant.—Mr. Charles Wallace, merchant.—Mr. James Miller, glover.—Mr. Joseph Lachlan, merchant.—Mr. Walter Scott, merchant.—Mr. Alexander Ritchie, merchant.—Mr. David Lindsay, merchant.—Rev. Mr. David Grant.—Mr. John Watson, merchant, Leith.

The Right Honourable Lord George Gordon, was afterwards elected a member of the Committee, and the active and zealous part, his Lordship took in this important matter, will ever be gratefully remembered by his Protestant Countrymen. It deserves particular regard, that his Lordship's first parliamentary appearance in this cause was entirely unsolicited, and the singular care and attention with which he afterwards exerted himself, both in and out of parliament, must have endeared his Lordship's character to all the true friends of religion and liberty.

From the chief intention of this committee, it was named the Committee of Correspondence; and by an Address published by one of the members, those of their countrymen who entertained the same sentiments on the subject, were invited to correspond with them under that designation. They immediately resolved, that besides private letters, which should be written on the subject to their acquaintances, by each individual member, they should send a public circular letter to all the boroughs in Scotland. The committee had frequent meetings. They took advice of counsel as to the legal mode of application to the legislature; and amongst other things, being of opinion that a petition should be presented to the Town-Council of Edinburgh from the inhabitants, a scroll was ordered to be drawn up, and a general meeting advertised, by which it should be approved or rejected.

The magistrates readily gave access to the New Church Ayle, where this meeting was accordingly Dec. 27. held on the 27th of December*. The petition being read over, was unanimously approved, and a very respectable magistrate then present, agreed to present it to the

* Here, once for all, it may be remarked, that this and other meetings, however numerous, consisted of the most creditable citizens in Edinburgh, and every thing was carried on with the greatest order and decorum. Minutes were kept of all the proceedings, and regular accounts of every sixpence received or expended, and open to the inspection of all concerned.

detail. The meeting also authorised their former Committee, to write immediately to a Solicitor upon the subject, to employ counsel in London, and to take every other step which might appear expedient.

Some people, little acquainted with the origin of our constitution, and the fundamental principles of a free government, began now to talk of these meetings as illegal. But the Town-Council acted upon juster reasoning. The petition might not be strictly formal, yet sure it was sufficient to make the subject of it deserve their serious consideration. In such extraordinary cases, it is ridiculous to talk of forms. The necessity of the case, and the importance of the object, might justify any departure from common and established forms.

At last meeting, the pamphlet giving a view of the statutes, &c. was distributed among those who were present. Copies of it were sent to all the members of council. The Committee resolved also, to send copies to the boroughs throughout Scotland, and to their other particular correspondents. In consequence of the authority given them by the general meeting, they likewise agreed to appoint Mr. John Spottiswood, their solicitor in London.

His Majesty's now went on with the greatest unanimity. Declarations and Resolutions against the repeal were published from every corner of the Kingdom. Associations were formed in different places, and particularly at Glasgow, where also a Committee of Correspondence was established.

A form of Petitions to the House of Lords and Commons being received from London, copies were transmitted, with a list of directions to the different Incorporations and Societies, who had declared their sentiments. Most of the royal boroughs, and other bodies politic, threw up and signed such petitions, and thousands of private individuals were forward in this signing their names to the opposition.

The petition was accordingly presented to the House of Commons on the 27th of December, 1788.

† Dr. Robertson's History of Scotland, vol. 4. p. 400.

To the Honourable the COMMONS of Great Britain, in Parliament assembled: The humble Petition of

Sheweth, That your Petitioners, obtaining from the Votes of this Honourable House, That

That

In popular proceedings, some irregularities are unavoidable.

That your petitioners are greatly alarmed at the nature and tendency of the bill so proposed to be brought in, as they conceive it to be directly in opposition to the fundamental principles of the constitution of this kingdom, both in church and state, and highly endangering the safety of both.

That your Petitioners are called upon,---by their sacred duty to GOD;---by their constitutional duty to their country;---and by their parental duty to posterity---to oppose and resist, by all lawful ways and means, every attempt that is, or may be made, to repeal and discontinue the laws now in force in this kingdom, for preventing the growth of Popery.

Your petitioners, therefore, humbly pray, That they may have liberty to be heard by themselves, or their counsel, against the said bill, and every part thereof; and that the same may not pass into a law; and that your petitioners may have such other relief in the premises, as to this House shall seem meet.

And your petitioners shall ever pray

To the Right Honourable the LORDS Spiritual and Temporal in Parliament assembled; The Humble Petition of

Sheweth, That your petitioners are informed, that the honourable the House of Commons have passed a bill, intituled, An

That your petitioners are greatly alarmed at the nature and tendency of the said bill; as they conceive it to be directly in opposition to the fundamental principles of the constitution of this kingdom, both in church and state, and highly endangering the safety of both.

That your petitioners are called upon,---by their sacred duty to GOD;---by their constitutional duty to their country;---and by their parental duty to posterity---to oppose and resist, by all lawful ways and means, every attempt that is, or may be made, to repeal or discontinue the laws now in force in this kingdom, for preventing the growth of Popery.

Your petitioners, therefore, humbly pray your Lordships, That they may have liberty to be heard by themselves, or their counsel, against

"able." The second of February, 1779, affords a proof of this, and will be remembered with regret by the true friends of the Protestant interest in Scotland. A house had, not long before, been built in Edinburgh, for the Papists assembling to public worship; and, according to the report of the day, it was begun to be ornamented with all the idolatrous splendour of the Roman Catholic superstition.

The common people, who seldom form a deliberate judgment upon political matters, could not wait till they knew the effect of constitutional opposition; they thought this chapel, and what was said about it, sufficient proof that all was over; and a finer object of blind revenge could scarcely be imagined. A mob arose, and the chapel being set on fire, the whole house was soon destroyed.—The mob likewise plundered a library belonging to Bishop Hay, and the old popish chapel at his house.

Some have blamed the magistrates for their conduct upon this occasion. But they were fully justified by the event, compared with the probable consequences of their acting otherwise.

The reflections against the Committee of Correspondence, and other opposers of the repeal, were so senseless as to confute themselves. Such proceedings are not only in direct contradiction to the principles of Protestants, but, at that time especially, were very imprudent.

On the 9th of the same month, a mob at Glasgow, destroyed the goods in the shop of a Papist, who, like most of his bigotted brethren, had not been very moderate in his language and behaviour. But they did no further damage.

This spirit of mobbing, was happily soon checked, by assurances from London, that the intended repeal was now laid aside. A proclamation by the magistrates of Edinburgh, to this purpose, came but a day too late, and a letter from

against the said bill, and every part thereof; and that the same may not pass into a law; and that your petitioners may have such other relief in the premises, as to your Lordships, in your great wisdom, shall seem meet.

And your petitioners shall every pray.

History of Scotland, vol. ii. p. 199.

§ See Declaration.

Lord

Lord Weymouth, secretary of state to the Lord Justice Clerk, was so satisfactory, as to remove all present fear.

But a new application of the Papists, was like to make matters as bad as ever. They presented to the House of Commons a Petition, setting forth the injuries they had received in Scotland, and craving not only indemnification for their losses, but also parliamentary protection to their persons and properties. At the same time there was dispersed among the members, a memorial, containing the grossest misrepresentations of facts, with the most scurrilous ill-natured reflections upon the people of Scotland in general, and the magistrates of Edinburgh in particular; and all this in language expressive of the bitter spirit of that system it was meant to favour.

The admission of the Roman Catholic petition into the House of Commons, was not a little extraordinary. It was evidently incompetent, and, by the Scots members at least, ought to have been considered as a direct affront upon the laws and judges of this part of the united kingdom. Our courts are open to every subject. A Papist is as sure as a Protestant to obtain redress of injuries, and as to security both of their persons and their rights, they are upon an equal footing. What title then had Papists to expect more, or rather, what more could they have? A resolution of the British House of Commons, nay, an act of the British parliament, would not surely be more respected than statutes made by the Parliament of Scotland. But more was meant than was expressed. There was an insidious design of thus

‡ By the Right Honourable LORD JUSTICE CLERK.

Edinburgh, Feb. 12, 1779.

THIS day a letter was received from Lord Viscount Weymouth, his Majesty's principal Secretary of State, for the Southern department, dated St. James's, February 6, 1779, addressed to Lord Justice Clerk, in which, after informing him of the indisposition of the Earl of Suffolk, to whom, as Secretary of State for the Northern department, Lord Justice Clerk's letter had been addressed, and after expressing great concern for the alarms which had been raised in the minds of the people of Scotland, upon the subject of an intended repeal of the laws against Papists, his Lordship gives the most POSITIVE ASSURANCES, that no such bill is intended to be brought into Parliament by any member of government, or by any other person known to his Lordship, and desires Lord Justice Clerk immediate to take such course as he shall judge most expedient to quiet the minds of all ranks of people on that subject.

THO. MILLER.

virtually repealing our laws against Jesuits, seminary Priests, &c. and against the very dangerous privilege of Papists enjoying heritable property. It was viewed in this light by most of the Protestants of this country, and must have again produced a general alarm. But the claim of damages was soon referred to the determination of arbiters, so that the grounds of the petition being removed, the fears arising from it likewise ceased.

From the foregoing narration of facts, the genuine sentiments of the people of Scotland, of every denomination, fully appear.—The resolutions now to follow, will show the firmness and unanimity with which the whole were actuated.

COLLECTION OF DECLARATIONS, RESOLUTIONS, &c.

GENERAL ASSEMBLY of the CHURCH of SCOT- LAND.

Edinburgh, May 23, 1778.
ON Saturday, which is the first diet for business in the Assembly, some members proposed, that in the answer to the King's letter, or in the address to his Majesty, notice should be taken of the bill brought into parliament for repealing the acts for preventing the growth of Popery. But it being objected that the nature of that bill was not yet known, and the Lord Advocate promising some information on a future day, the affair was delayed till Thursday.

Edinburgh, May 28, 1778.
A motion being made, that as a bill for the relief of the Roman Catholics in England, has been lately brought into parliament, and is already passed in the House of Commons; and as the next Session of Parliament may perhaps be over before another General Assembly, that this assembly may give particular instructions to their Commission, that, at their stated meetings, they should be very watchful over the interests of the Protestant religion in this part of the united kingdoms; and that they be very attentive when any proposal shall be made to extend the bill to Scotland; and, if any thing occur, to make an extraordinary meeting of the Commission necessary, this Assembly (in regard their moderator lives at a great distance from Edinburgh) empower and ordain the principal clerk, upon a requisition made by the presbytery of Edinburgh, or by any ten ministers of the Church, to call an extraordinary meeting of the Commission, by advertisements in the newspapers; and the Assembly appoint

point all their members to acquaint their constituents with the above resolution, that so they may send proper information concerning this matter to the meetings of the Commission.—The Assembly, after reasoning at great length upon the motion, rejected the same, and allowed dissent to be taken in to-morrow. For the motion 24, against it 118.

D I S S E N T.

Edinburgh, May 29, 1778.

From which sentence, Dr. Gillies (of Glasgow) in his own name, and in the name of all who shall adhere to him, thinks himself under a necessity of dissenting, for the following, among other reasons:

1. Though we have the utmost detestation of every thing that wears the appearance of persecution for conscience sake, yet we cannot help thinking, that the repeal of a law which, self-preservation once rendered necessary for defending the reformed interest in these lands, against the arts and violence of those whose intolerant principles oblige them to persecute all who differ from them, is an object that demands the peculiar attention of this Church. And though we were assured that the proposed bill, respecting Roman Catholics, doth not extend beyond England, yet as we were informed by the same authority, that it was in contemplation to make a similar law for this part of the united Kingdom, we cannot help thinking that the silence and inactivity of this national Assembly, on so important an occasion, and especially their refusing to give any particular instructions to their commission on this head, will increase, instead of allaying the fears of the people under our charge, to whom the proposed repeal of a law made at the memorable era of the Revolution, hath already given a very general alarm. Especially, because,

2. The present state of the Protestant interest among us, doth loudly call upon us to be more upon our guard, and to distinguish ourselves with greater vigour for its support and preservation; as that it is not good reason to believe that the Popish emissaries have of late been unusually active and successful. And it is notorious, that in several places of Scotland, and even in the metropolis, Popery has been upon the increase for several years past.

3. No more was intended by the proposed motion than to apply the spirit and genius of the Assembly's annual charge to their Commission, &c. To shew to the interest of the church

point

" upon every occasion, that the church and present establishment thereof, do not suffer or sustain any prejudice which they can prevent, as they will be answerable,") for guarding against a possible, if not a probable danger, by subjoining to the usual clause, (" The said commissioners are appointed and empowered to keep a correspondence with the committee, for reformation of the Highlands and Islands, for suppressing Popery and superstition, and for promoting the knowledge of true religion, and carrying on a reformation in these parts, and give assistance and encouragement therein ; and if need be to apply to the government, for a proper remedy, and speedy redress,") a special instruction to attend, particularly to any bill for Scotland, that may be brought into parliament, previous to the next meeting of Assembly, similar to the bill for England, that gave occasion to this motion.

Signed by Dr. John Gillespie

Adhered to by Mr. Charles Nisbet—Mr. Collin Gillespie—Mr. John Burns—Mr. Robert Bogie—Mr. David Dickson—Mr. William Tait—Mr. John Spence—Mr. William Dug—Mr. James Gray—Mr. William Gue—Mr. William Hutton.—Ministers, 12.—Mr. David Low—Mr. Patrick Crow—Mr. James Fergus—Ruling elders, 3-

SYNOD of RELIEF.

Edinburgh, May 1778.

THIS day the Synod of Relief met here, when there was laid before them an overture, to which the Synod unanimously agreed, viz. " Though the Synod of Relief heartily detest the doctrine of persecution for conscience sake, yet considering that a bill is now depending before parliament, for repealing certain penal statutes against popery, the synod think themselves obliged to call the attention of their members to this important subject : That if in the event it is found, that the bill when passed into a law, has any hurtful tendency to the Protestant interest, the ministers of the Relief body may exert themselves, in their respective congregations, to prevent the growth and progress of a religion already spreading fast in our land, many of the principles of which are false and impious, and incompatible with the natural, civil, and religious rights of mankind ; and that the presbyteries of Relief correspond with each other, by their moderators, on this subject.

Extracted from the synod records by

ANDREW THOMPSON, Syn. Clk.

Pro-

PROVINCIAL SYNOD of GLENELG.*Glenelg, July 3, 1778.*

THE provincial synod of Glenelg, having met this day, and taken into their most serious consideration, the alarming progress of Popery, of late, within their bounds: the arts and industry practised by the professors of that religion to gain proselytes; the dismal situation into which, at different times, their audacious attempts brought this nation, to the almost utter subversion of her happy constitution both in church and state; together with the noble stand which our ancestors made to stem the torrent of this superstitious inundation, by which this nation now enjoys her privileges, both civil and ecclesiastical: And particularly, considering the tendency of a bill, which there is reason to believe is intended to be soon brought into parliament, in favour of the Roman Catholics in Scotland, the synod resolved to give this public testimony of their disapprobation of the said bill ever passing into a law, especially as far as it shall have a tendency to give additional spirit and boldness to the indefatigable assiduities and artifices of trafficking priests.

SYNOD of GLASGOW and AYR.*Glasgow, October 13, 1778.*

THE synod of Glasgow and Ayr, appointed a day of public fasting and humiliation, to be held within their bounds on the second Thursday of December, on account of the various evils which at present much abound, but particularly on account of the rapid progress of infidelity, and the encouragement given to Popery. The synod likewise appointed a committee to wait on the Lord Advocate, to inform him of the spirit of the people in this part of the country, respecting the relaxation of the popish penal laws; and requesting his lordship, if any motion is brought into parliament for extending that relaxation to Scotland, to give it all the opposition in his power. They also recommend it to all the ministers in the synod, to revise the study of the popish controversy, and preach frequently against it. The synod likewise agreed, that, in case the said bill is attempted to be brought in, they will make a dutiful application to king, lords, and commons, against it.

(To be continued.)

THE

PROTESTANT MAGAZINE,

FOR DECEMBER, 1781.

For the PROTESTANT MAGAZINE,
To the Author of a Pamphlet, intitled "THE STATE AND
BEHAVIOUR OF ENGLISH CATHOLICS, FROM
THE REFORMATION TO THE YEAR 1780."

LETTER IV.

SIR,
THE second charge you bring against the Protestant
Association, is "That they were the perpetrators of
"the horrid and execrable riots in June, 1780." You are
not indeed singular in this opinion; it is the sentiment of the
majority of our countrymen; but how well grounded this
judgment is, will appear from the following enquiry. I
can, and do make great allowances for your joining in with
the general censure. The different parties have published
an account of the riots, with an intention of vindicating
themselves: THE CONSISTENT WHIG, in *Considerations*
on the late Disturbances, and A REAL FRIEND TO RELIGI-
ON AND TO BRITAIN, in *Fanaticism and Treason*, or a

dispassionate History of the rise, progress, and suppression of the rebellious insurrection in June 1780, and also THE NEW ANNUAL REGISTER, have all agreed to charge that dreadful insurrection upon the Protestant Association. The proofs of the guilt of the Association are from infallible oracles, Newspapers.

I agree with you, though I think the censure will as much affect yourself, as these other gentlemen, that "It is a misfortune that most men, either from indolence, or from want of opportunities, take their information from the report of others; little reflecting, that they who are most ready to inform, are frequently actuated by motives widely distant from the love of truth. To receive such instructions without further enquiry, argues a rash, weak, or a malevolent heart." To avoid the latter part of this censure, I have diligently examined, to the utmost of my power, the proceedings of the Associators from Friday morning, June 2, 1780, to the happy suppression of the riots: the result of this enquiry is, what I now mean to offer, in vindication of the Protestant Association. It may be necessary to premise, that I am under the disagreeable necessity of producing some charges against individuals of a body of people you have undertaken to defend: had it been possible, I would have avoided it. However, where it will be necessary to produce these matters, I shall touch the tender part as lightly as possible, leaving it to those, whose duty it is, to examine thoroughly to the very bottom of that truly diabolical business.

My Lord Mansfield has declared, upon the trial of Lord George Gordon, that "the attending a Petition to the House of Commons, by more than ten persons, is criminal and illegal."† Far be it from me to defend any person for a transgression of the laws of my country. Though I cannot defend the assembling so large a number of persons to present the Protestant Petition, yet a recent precedent is certainly an apology.

To present the Protestant Petition, a great number of persons assembled in St. George's Fields; that after staying there some little time, they marched through the city to the House of Commons. These two positions I readily allow;

† The State and Behaviour of English Catholics; &c. P. 109. G. G. & Co. London. P. 64.

but

but that when they arrived at Westminster they insulted the Members of Parliament, and afterwards proceeded to destroy the Ambassadors' chapels, and finally, to attempt to subvert the constitution, I shall dispute; my reason for doing this is, upon examination I find the Petitioners to have behaved in a very peaceable manner, and to have been a very different description of persons from the rioters.

The Committee of the Protestant Association, disapproving of the mode of presenting the Petition, and having protested against it, was not in St. George's Fields: however some members of the Association had the following Caution printed, and distributed:

“ London, June 2, 1782.

“ **A CAUTION.**—As there is great reason to believe
“ that a number of Papists will assemble with an intent to
“ breed a Riot among the Protestants, at their intended
“ peaceable and lawful meeting this day, in St. George's
“ Fields, in the most humble manner to attend their wor-
“ thy President (Lord George Gordon) with the Protestant
“ Petition up to the Honourable the House of Commons,
“ it is requested that Protestants, who may receive insults
“ from any of those attending for the above purpose, will
“ not of themselves resent it, but cause them to be given
“ up to the civil power, with as little confusion as possible
“ (a number of Magistrates and Constables attending for
“ that purpose) in order to their being prosecuted with the
“ utmost severity of the law.

“ You are again, Gentlemen, exhorted, as Protestants,
“ and the most loyal subjects of his present Majesty, King

“ The new annual Register says, “ The Committee of the Associa-
“ tion, with several other members of the Society, went the same way
“ (over Westminster bridge).” Had the publishers of that work re-
“ membered what they professed in their Preface, they would have exerted
“ more attention and diligence, in impartially representing the proceed-
“ ings of the nine first days of June, 1780. It may not be improper to
“ recommend to the Compiler of that useful work, an attention to Cicero
“ De Orat. L. 1. c. 15: *Nam quid adest, primum esse Historiam legem, Ne
“ quid falsi dicere audeat? deinde, Ne quid veri non audeat? Ne qua
“ suspicio gratiae sit in scribendo? Ne qua fastidii? Hanc fundamentum
“ nota sunt auctoribus.* Should they not pay more attention, to this advice,
“ in their next volumes, than they have done in the first, the public may
“ be induced to affix as a motto, *Mentis dei habundantia, ut verum quidem dicen-
“ ti credere solent.*

Cic. de divinatore, 2. 71.

“ George the third, that let whatever riots or confusion
 “ may happen among the spectators, to keep your ground
 “ in the proper divisions, for on peace and good order a
 “ great deal depends.”

It was remarked by the inhabitants of the several streets through which the Protestant Petitioners passed, how very orderly they were: nor have they ever been charged with offering the least offence or insult to any person in their way. I am very credibly informed that their intent was, to have passed in procession through Palace-yard, to have turned off by St. John's church, and so return to their respective homes; but when they arrived at Westminster, they found a very large mob assembled, that they could proceed no further than Westminster Abbey: there they were assaulted by this mob, who stole the flags; and upon a part of the Petitioners going through a narrow passage which leads into St. Margaret's church-yard, the mob drove a horse upon them, and offered every insult that they had before been offering to the Members of both Houses of Parliament.

This mob who had assembled at Westminster, and not the Petitioners who walked in procession, were the rioters. This I think may be proved by most satisfactory evidence.

On the trial of Lord George Gordon,

ALEXANDER FRAZER gave the following evidence:

Q. Was you in St. George's Fields on the 2d. of June?

A. I was.

Q. You was one of the Protestant Association?

§ The New Annual Register says, P. 170, “ the Petitioners proceeded from St. George's Fields, WITH MUCH REGULARITY and ORDER, to the House of Commons, where their Petition was presented by their President.” And again, P. 46, (principal occurrences), “ 50,000 took their route over London bridge, marching IN TOLERABLE ORDER, and VERY QUIETLY, about six or eight in a rank, through Cornhill,” &c. &c.

It is worthy a remark, that the compilers of the New Annual Register, immediately after they have mentioned, P. 170, with what regularity and order the petitioners marched from St. George's Fields; to Westminster, add, “ In the course of the day several members of both Houses of Parliament were grossly insulted and ill-treated by the POPULACE.” Who are intended hereby the POPULACE? It is reasonable to suppose a distinct body from the REGULAR, ORDERLY, QUIET PETITIONERS. If they do mean this, they are strangely inconsistent. If they do not, they want that perspicuity which is essentially necessary to an historian.

A. I signed the petition.

Q. Was you on the Westminster side before the petitioners come there from London?

A. Yes: I went that way to the fields.

Q. Were there any appearance of people being collected on the Westminster side of the bridge, before you went to St. George's Fields?

A. A very many.

Q. Of what description. Were these people part of the petitioners, or any others?

A. I did not believe they were. I saw several bodies of people, some times a dozen or so, collected together on the bridge: it was a very hot day. I went close to them, and asked them, "Do you belong to the Association?" as they had all blue cockades.

Q. Did they appear to you to be of the body of petitioners?

A. No, they did not, and many of them were in liquor.

Q. This was before the petitioners arrived there?

A. This was about eleven o'clock.

Q. What time of day was it before the petitioners came to Palace Yard?

A. At the end of Downing-street I spoke with the Protestant Association.

Q. What time was that?

A. Between three and four o'clock. These people were going along the bridge promiscuously in the greatest confusion; I suppose one hundred of them were passing continually, both from the Borough and to the Borough.

Q. When you asked them if they were of the Association, what answer did they make?

A. One with a great stick, who seemed to be in liquor, held up his stick, and said, "No, d—n it, this is all our Association."

SIR PHILIP JENNING'S CLERKE'S evidence, upon the same trial, proves the same point.

Q. Was you in St. George's Fields on Friday the 2d of June?

A. Yes: that morning I had some business at the Temple; I ordered my horses down to Black Friars Bridge, and rode across St. George's Fields to Westminster.

§ Vid. Trial of Lord George Gordon, p. 23.

Q. About

Q. About what time was it you rode across the fields? **A.** I suppose about one o'clock, or between one and two; I cannot be particular to a quarter of an hour.

Q. Were the petitioners assembled in the fields at that time?

A. There was a vast number of people upon the road, and many coming back from the fields, for the great body of them had marched away to the city; but I saw vast numbers returning to the fields, and many were going from the fields, and there were great numbers in the fields.

Q. Did you take notice of the persons you saw in the fields?

A. I took very particular notice of them.

Q. What kind of class of people did they appear to be?

A. The better sort of tradesmen; they were all well-dressed decent sort of people: I stopped in the fields, and conversed with a great number of them; I asked them what was the occasion of their assembling? There was a great number of different parties, for I rode close by the side of the foot-path. All that I conversed with told me, that their desire was, that there should be a stop put to public preaching and public teaching; that was the whole of what they said to me; they were all exceedingly quiet and orderly, and very civil; and they had no particular reason to be so to me, because I never put a blue cockade in my hat.

Q. You afterwards went to attend your duty in Parliament?

A. No; I rode across Westminster Bridge; I went home, took off my boots, dressed me, and then came down to the House of Commons. I found a vast number of people in going from Westminster up to the other part of the town, and a great number of people when I came to the lobby.

Q. Did you take notice of these people you found in the town and in the lobby?

A. I did.

Q. Were they of the same description of people you saw in St. George's Fields?

A. My own opinion was, that the people who were first in the lobby were not the same who were there very late in the evening; that those late in the evening, were a lower kind of people, more a mob of blackguards.

Q. As you went to the House of Commons, did you observe any appearance about Charing-Cross?

A. I

tion. It was thousands of people returning from Westminster, between Westminster Hall and Charing-Cross, both sides of the way, as full as they could crowd.

Q. Were these people of the same description with what you saw in St. George's Fields?

A. They seemed the same kind of people, who were returning from thence, that I had seen in St. George's Fields.

Q. And when you came down to Westminster, you saw a crowd of people of another description?

A. Yes. Those I saw in the lobby in the afternoon, neither from their appearance nor behaviour, seemed the same sort of people I had seen in St. George's Fields.

Lord Eversworth declared, in the House of Peers, that he went in person and mixed with the Petitioners, who assembled in St. George's Fields, in order to know what they aimed at. He declared most solemnly, he heard of nothing there from all of them, but what was expressed in the advertisement. And that he accompanied them from St. George's Fields to London Bridge.

But these are not the only testimonies I have.

Who was it that interposed to rescue the Right Hon. Welbore Ellis? and who, at the imminent danger of his life, happily effected it? One of the Association, who was very well known to all the members of it, but an entire stranger to the banditti, who kept him a prisoner in Mr. Ellis's coach for an hour; and when he had gotten Mr. Ellis safe into the Guildhall, Westminster, seized him, and would have torn him limb from limb, but for the providential interference of a large body of constables, who were stationed in the Guild-

hall.

Test. Trial of Lord George Gordon, P. 28. Morning Chronicle, of June 24, 1796.

* The New Annual Register, P. 47, of principle Occurrences, and Fanaticism and Treason, P. 43, say, in exactly the same words, "The Bishop of Lincoln (Thurlow) hardly escaped with his life. The humanity of Mr. Acton, an attorney in Westminster, admitted his Lordship into his house, at the risk of his property and EXISTENCE." I dare not say the friend of Mr. Ellis ventured so much. I have good authority for saying his LIFE was in very great danger, but his EXISTENCE was very safe. I am surprised that these Gentlemen should talk of a Divine "hardly escaping with his life," and "a Lawyer risking his existence." They must suppose one of these falsehoods, viz. that LIFE and EXISTENCE are synonymous terms, or that Divines and Lawyers are not equally immortal.

hall. When Mr. Ellis, and his deliverer, had effected their escape from the Guildhall, and secured a retreat to the Horse Guards, where they happily arrived unhurt. Who broke all the windows, forcibly entered the Guildhall, and searched every room and closet for these two Gentlemen? Very unlikely to be associators; but it was observed, that two Irish chairmen were far from being inactive.

To avoid prolixity, I pass by many other proofs that are before me, supposing that every candid man will be satisfied with what is already produced, especially when he recollects, that great part of this evidence, is evidence upon oath.

Proceed we now to the first building that these incendiaries attacked. It has, in general, been supposed that these rioting Gentlemen assembled on Friday evening from Palace Yard, to Lincoln's Inn Fields; but the fact is, that the persons who destroyed the Sardinian Ambassadors chapel, came from Moorfields. A singular circumstance discovered their scheme; they were followed to the place of action, and their whole proceedings observed. The leader of these rioters was, unfortunately for him, a very remarkable person, taller by some inches than the generality of mankind, and had lost an eye. These circumstances, and his great activity, called the attention of the spectators, and he was one of the first persons seized by the soldiery. Upon a little enquiry, this rioting gentleman was found to be the servant of a tradesman, in the neighbourhood of Clare Market, and who constantly attended mass in the very chapel he had been destroying. He was however liberated, and the next day left the kingdom. This anecdote was communicated to me by a person of very exalted rank, and is confirmed, in a great degree by other persons of the Popish religion being amongst those, who were apprehended in the chapel, and committed to Newgate.

In the course of the re-examination of the persons apprehended on Friday evening, it appeared that some of the prisoners were Catholics. But did it appear in the *Narrative of the Proceedings of Lord George Gordon, and the Protestant Association*, P. 22. (And the *Political Magazine* for June, 1793, P. 149.) The *Political Magazine* has given by far the best, and most impartial account of the riots, of any that has yet appeared; yet even in this, party has influenced the writer; many truths are omitted, some misrepresented.

course of examination or re-examination, that they were the Protestant Associators, who had been with their petition? No. It appeared that they were Papists, and therefore, however improbable it may seem, it is very evident, that Papists destroyed that chapel. And as a farther proof, though not intended as such, it is added, "That all the young men had excellent characters, and had been at work all day." This speaks loudly, I think, that it was a pre-concerted scheme; not to go the lengths that the militant rioters did, but to bring an odium and a stigma on the Protestant Association.

The persons, who did the mischief in Lincoln's Inn Fields, adjourned from thence to Warwick-street; and committed the same sacrilege.

On Saturday, June 30, all appeared peaceable, but reports were propagated, which, I confess, I never credited till you confirmed them, that the Papists meant to rise in arms, to resist the Association. P. 104 you tell us, "it was with difficulty that a brave insulted band of Irish Catholics were restrained from dreadful retaliation." Retaliation upon whom? who had insulted them? Papists had destroyed two chapels of foreign Ministers, and attempted to charge innocent persons with the crime; and then, as a proof of guilt, a band of Irish Catholics are to attempt a repetition of the massacre of 1641.

Sunday, June 1st, a chapel in Rope-makers Alley, near Moorfields, was destroyed.—By whom?

Accipe nunc Danum insidiat, et crimine ab uno

Disce cunctis.

The Political Magazine, for June, 1780, P. 246, tells us, that "On Saturday, June 1st, 1780, Michael Martin,

† Vid. Narrative, &c. P. 21.

It is neither new nor uncommon for Papists to do mischief, and charge it to Protestants. The inquisitive reader will find a great number of similar instances, in a tract printed for J. Payne, in Paternoster Row, 1752, entitled, "AN HISTORICAL MEMORIAL of the most remarkable Proceedings against THE PROTESTANTS in FRANCE, from the Year 1744 to 1751."

§ Vid. Lord Borlace's, Sir John Temple's, and Sir William Parsons's Histories of the Irish Rebellion; and an Enquiry into the share which King Charles Ist. had in the transactions of the Earl of Glamorgan, afterwards Marquis of Worcester, for bringing over a body of Irish Rebels to assist that King, in the years 1645, 1646.

† Virg. Æn. 8. 63.

" a ROMAN CATHOLIC, and a miserable looking object,
 " who was much burned in Newgate, was committed for
 " further examination by Mr. Alderman Clark at Guild-
 " hall, as THE CHIEF OF THE RIOTERS, concerned in
 " demolishing the Roman Catholic chapel in Rope-Makers
 " Alley." For this offence he was tried and convicted at
 " the Old Bailey.

On Monday the riots continued. How did the Protestant
 Association demean themselves? Were they seen at the head
 of the mob, or secretly encouraging them to proceed to
 greater lengths? Quite the contrary. The Committee em-
 braced a favourable opportunity, that providentially offered,
 to lay the whole of their proceedings before the Privy Coun-
 cil, and to assure government, that they had not the least
 connection with the rioters, and were earnestly desirous to
 contribute, to the utmost of their power, to preserve and
 restore peace. For this purpose they met on Monday
 morning, and drew up the following advertisement:

PROTESTANT ASSOCIATION.

" Whereas many riotous persons on Friday last, after the
 " Petition of this Association was presented to the Hon-
 " the House of Commons, did tumultuously impede the
 " passage to both Houses of Parliament, and grossly insulted
 " the persons of many of the Members, and afterwards
 " proceeded with violence to destroy the Chapels belonging
 " to foreign Ambassadors, so sacred in all countries, to the
 " great breach of the peace, the disturbance of private per-
 " sons and families, and to the disgrace of the best of
 " causes. Resolved unanimously, That all true Protestants
 " be requested to shew their attachment to their best inte-
 " rest, by a legal and peaceable deportment, as all uncon-
 " stitutional proceedings in so good a cause, can only tend
 " to prevent the Members of the Legislature from paying
 " due attention to the united prayers of the Protestant
 " Petition.

" By order of the Committee,
 " G. GORDON, President."
 London, June 5th.

This hand bill was dispersed on Tuesday morning; it is
 needless to say, it had little or no effect. The mob had no
 regard to, nor were to be influenced by, any thing the Com-
 mittee of the Protestant Association could say. The riots
 greatly increased, and the rioters were become more nume-
 rous,

rous, daring, and formidable. The outrages of this day are too recent to require a recital. Suffice it to say, that now they proceeded to attack Newgate, the avowed purpose for doing which, was, to liberate their companions. The persons who were in Newgate, have before appeared, not to be Protestant Petitioners, but Popish Rioters. It is therefore very improbable, that the Association should undertake so desperate an attempt, to free men with whom they had no connection, and who, by their riotous proceedings, were become their declared enemies. I believe, few imagine that it was the Protestant Associators, who destroyed Newgate. Mr. Attorney General, on the trial of Lord George Gordon, says, "Before the insurrection was put an end to, there appeared strong marks of the machinations of our inveterate enemies. What was the meaning of opening the prisons?" &c. And the Political Magazine, P. 437, says, "It was political associators, the emissaries of France, Spain, and the rebels in America, who called to their aid our own felons, and not the Protestant Associators, who effected this infernal delivery. If our rebel Ambassador, Silas Deane, could send us over a John the Painter to burn our dock-yards, our commercial towns, and our shipping in our ports, certainly *half a score* of rebel Ambassadors, Franklin, Adams, the two Lee's, Jay, Sayer, Laurens, Carmichael, &c. &c. could by their emissaries, acting under the name of the Protestant Associators, set the cities of London and Westminster in flames. Those inveterate miscreants, who hired John the Painter, and who burned half the town of New York immediately after it surrendered to the arms of Britain, would have no compunction at firing the capital of England. This they had a great chance of committing, and of enjoying their villainy without even a discovery; for they acted under the name of the Protestant Associations, who have since very wisely disclaimed all such coadjutors."

The following hand bill was distributed on Thursday evening, June 9.

" NO FRENCH RIOTERS.

" This is to give notice, that it now appears, that the horrible riots which have been committed in this city, have been promoted by French money, and to call upon all honest men to stand forth against rioters, who, under the cloak of religion, are wantonly destroying our property, and endeavouring to overthrow our happy constitution. If

" the French are suffered, by these means, to prevail, Popery
 " will certainly be introduced, which we have no reason to
 " fear from a British Parliament."

It is unnecessary to follow these rioters any further; a
 multitude was now added, who were accustomed to every
 evil, and prepared to commit the most horrid outrages.
 Happy for this metropolis they were subdued, and peace once
 more restored.

On Friday, June 9, the President of the Protestant Asso-
 ciation was apprehended, and after eight months close con-
 finement, was brought to trial, and honorably acquitted by
 his country. On Saturday morning, June 10, a deputation of the
 Committee of the Protestant Association, had a conference,
 by appointment, with the Prime Minister, and with his ap-
 probation sent the following letter to all their country corre-
 spondents:

" S I R, London, June 9th, 1780.

" As citizens, as peaceable members of civil society, and
 " as loyal subjects, we think it our bounden duty to ac-
 " quaint you, and to beg that you will, to the utmost of
 " your power, acquaint every one, that the Petitions of his
 " Majesty's Protestant Subjects would have been considered
 " before now, but for the unhappy distractions occasioned
 " by an unruly and tumultuous mob, who, under pretence
 " of opposing Popery, have been guilty of many most heir-
 " nous offences. The Protestant Association has no connec-
 " tion, directly nor indirectly, with these lawless rioters.
 " The military power which has been called in, was not
 " to resist the Protestants of London, &c. but to quell the
 " riots, and prevent a continuance of that havoc and de-
 " vastation which these unhappy cities have experienced for
 " many days past.

" We have the happiness to acquaint you, that the dread-
 " ful confusion is, by the vigilance of government, in a
 " great measure subsided: and we most earnestly wish and
 " pray peace may be completely restored.

" By order of the Committee,
 " JAMES FISHER, Secretary."

" About five o'clock on Saturday morning, June 10, (says
 " the Political Magazine) Mr. Fisher, the Secretary to the
 " Protestant Association, was apprehended at his house in
 Goulston

"Goulston Square, Whitechapel, by Justice Staples, and
 "escorted by Lord Fielding, with a party of guards, to the
 "Tower. The Secretaries of State had issued no warrant
 "for this purpose, but as he stood connected with an Association, of which Lord George Gordon was President, it
 "was thought advisable by the Privy Council to examine
 "him before he was discharged from custody. About eight
 "o'clock in the evening he was brought up from the Tower
 "to the Secretary of State's office, when, after a long examination before his Majesty's right hon. Privy Council,
 "nothing appearing against him, the Committee, or the
 "Association, he was honourably dismissed."

After the riots were suppressed, and many persons who had been concerned in them were in custody, and the Protestant Association, who had been the mean of assembling so large a multitude, had denied the least connection with the rioters, and government was not in possession of any proof that would criminate the Committee, or Association, it was determined to arrange the names of the London Protestant Petition, in alphabetical order, and print it. A copy of this book I have now before me; it is a handsome quarto volume, consisting of 289 pages, and each page of three columns of names.

Had any person who had signed the Petition been amongst the rioters, and brought to trial, he must by this means have been at once detected; but it is a certain fact, that of 44,000 who signed the Protestant Petition, not one was found amongst the persons either tried, executed, or slain; and not one of the persons who were tried or executed, were ever at any meeting of the Association. This is, to me, a most satisfactory proof of the Association's entire innocence. Had they been concerned as a body, it is not possible that every individual should have escaped. It is so truly astonishing, that it is with difficulty that the fact gains credit—but the fact is certain; the Association has a multitude of enemies, who have diligently laboured to convict them, but hitherto, and for ever, they must labour in vain. It will some ages hence be told, as the wonder of the 18th century, that 40,000 persons should assemble on a religious business; that in consequence of such an assembly, several persons, assuming their name and ensigns, should do much mischief, and that, to persons they supposed their enemies; and yet these should, to a man, be so peaceable, as neither to be

seen in, or legally charged with, being perpetrators of the riots. But though none were brought to trial, it may be said, yet some might be slain; none were ever found amongst the dead; none were ever missing. The Papists who were tried, hanged, and found amongst the dead, are a demonstration that they were more concerned as rioters than the Protestant Association. Enoch Fleming, hanged in Oxford Street, for pulling down Mr. Schomberg's house, was a Papist. The Political Magazine, Pt. 44, 1, says, "A known Jesuit was killed at the Bank."

And the same work, Pt. 44, 6, says, "One of the rioters shot in the Fleet Market, proved to be of the name of Bryant, a Roman Catholic; who, it is said, was one of the most active in heading the mobs in the late riots." Three men shot in Cornhill, likewise prove to be of the same religion; one of whom appears to be a noted Jesuit, who has resided in this kingdom for many years. A receipt, signed by a notorious Papist, who headed the rioters in the Borough, is now in the Sun Fire Office. This fellow had not only the impudence to demand money of several persons, to save their houses and effects from being destroyed, but, astonishing to tell, he gave them regular receipts for their several sums. When the riots were subdued, he got on board a vessel in the river, and though it was searched for him, he escaped, and got on board a privateer.

And now permit me, Sir, to ask you, if your own conscience does not witness to you, that these things are true. You know that many Papists were concerned in the riots; you know that the riots were known to be intended, long before their perpetration; you know that some persons had actually moved their goods before Friday evening. And are you not well satisfied, that not one person belonging to the Association, was amongst the wred, executed or slain? If you be convinced of these things, what must we think of your boasted candour and extolled philosophy. Since the publication of your performance, an additional proof, of the innocence of the Association, has appeared, by the acquittal of the Right Honourable President. Indeed, it is to that trial, or rather to the Gentlemen who had the conducting it, on the part of the noble prisoner, that I am indebted for the greater part of my information.

The

The third and last grand charge is, that "When Parli-
ment examined the grounds, from which rose the popu-
lar clamour, it was found that no single charge, urged
by the petitioning Protestants, was true."

In answer to this formidable accusation, it may be asked,
Were the Petitioners permitted to state the allegations of
their Petition?—No. The Committee, who attended the
House of Commons, prepared to state what they had set
forth in their petition, and were not called upon. That
the Association did not make good a single charge, was not
from a want of ability, but from a want of opportunity.
Had they been called upon, and they refused to attend, or
had they attended, and failed in proof, you might have had
some cause to exult: but now your boasting is vain.

And now, [Sir, permit me again to take my leave.] I
have, in my three former letters, made some remarks upon
the first part of your book, and in this attempted to vindi-
cate a much injured people from your cruel aspersions and
dark insinuations; how far I have succeeded, the public
will determine. One thing I wish to assure the public and
yourself, that it is neither prejudice against you, nor a par-
tial attachment to principles, but a love of truth, that has
hitherto induced me to write on the subject, and that may
induce me to proceed to examine your second part. I had
not so long suffered your performance to have remained un-
answered, but from a hope that some person of more leisure
would have convinced you, that it is not unanswerable.

I am, Sir,

Your's, &c.

November 27, 1781.

For the PROTESTANT MAGAZINE.

The WORD of GOD the RULE of DUTY.

Query. **M**AY a Christian, upon finding a gracious abi-
lity and willingness to perform any particular
service for the Lord, apprehend himself called to that
work.

work, provided the Providence of God removes every obstacle, and affords an opportunity of acting?—*Answer*, No.

R. E. A. S. O. N. I. G.

Such a conduct would be a reflection upon the perfection of the Scriptures, injurious to the divine sovereignty, justly deemed enthusiastic, and literally licentious.

1. As it hath pleased God to shut up the canon of Scripture, having fully revealed therein, and therein only, whatsoever concerns both our faith and practice, none may venture even upon those actions to which grace both enables and disposes, without the express command or warrant of the word: 2 Tim. iii. 16, 17. 1 Th. v. 20, 21.

2. Allowing the supposition that a man ought to do that which ability and providence may put in his power to do, is to invade the divine sovereignty and elective prerogative of God, who claims the exclusive right of choosing and appointing both the persons and works by which he will be served. Acts i. 24, 26.

3. To regulate our moral conduct by any real or supposed impulses on the mind (since miraculous teaching ceased), because the providence of God makes way for, or does not hinder the action, would be to adopt the very spirit of enthusiasm, and ignorantly to substitute feelings and providence in the room of a divine law. Jer. xxxiii. 31, 32.

4. From the examples of David and Uzza, we learn that God may approve of a good intention, when at the same time he highly disapproves of the carrying of that intention into execution without his positive command, or implied warrant for so doing. 1 Chron. xvii. 1, 2. comp. v. 11. 1 Chron. xiii. 9, 10.

Hoxton Square,

Sept. 28, 1781.

For

For The PROTESTANT MAGAZINE.

S C O T L A N D.

To the General Assembly of the Church of Scotland—and the different Provincial Synods—Presbyteries—Associate Presbyteries—Kirk-Sessions—Associate Sessions—Counties—Cities—Royal Boroughs—Boroughs—Towns—Parishes—Incorporations—and Societies throughout Scotland.

Glasgow, October 18, 1781.

THE different and disagreeable accounts given, in the public news-papers, of his Majesty's answer to Lord George Gordon, when he attended the Levee at St. James's, as advised, to present the King with a copy of the DECLARATIONS and RESOLUTIONS of the people in Scotland, relative to the *Popish Bill*, having given uneasiness to the friends of the Protestant cause, his Lordship was wrote to, both from Edinburgh and Glasgow, though unknown to one another, in order to be informed of the real reception he met with. On which his lordship wrote to Mr. Bowie at Edinburgh the following letter, and also a duplicate of it to Mr. Paterson at Glasgow, which we insert for the satisfaction of the public,

S I R

I RECEIVED a note from the Right Honourable Lord North, dated the 8th of last month, respecting the mode of presenting the book of the DECLARATIONS and RESOLUTIONS of the people of Scotland to his Majesty; in which note, his Lordship was pleased to make use of the phrase, *he must present it at the Levee*. In compliance with his lordships direction, I did myself the honour to wait upon his Majesty at the Levee, on Friday the 14th, little doubting, after such an intimation from the first minister of state, but that his Majesty would have been graciously pleased to receive your valuable book, containing the sentiments of a whole people.

Upon my entering the levee rooms, the Right Honourable Lord Robert Bertie, the lord of the bedchamber in waiting, came up to me, in the most polite and obliging manner, and entered into a short conversation on the ceremonies of presenting books to his Majesty; at the end of which, I assured his lordship, I wished to put myself entirely under his direc-

D d

tion.

tion. His lordship at that time expressed his opinion, that his Majesty, on being acquainted by him, would appoint the next levee-day to receive your Book, as that is the usual form. After this, his lordship went into the King, and came out again, once or twice, and looked into the title page of the Book. Just before the levee room door opened, Lord Robert Bertie came again, and hinted to me, that if I meant to attend that levee, he would advise me to leave the Book in the outward room, and, after the levee, he would acquaint me with his Majesty's pleasure on the subject. I did leave your Book in the outward room, as his lordship advised, and went into his Majesty's presence, the last but one of the whole company, though I was standing next to the door, and might have walked in the first or second. But I conceived a very humble and dutiful deportment more becoming in me, on an occasion of presenting a Book of such importance to the King, especially too as it was my first appearance at St. James's, after my long imprisonment in the Tower, and a trial for my life.

When his Majesty came to the side of the room on which I stood, I had the misfortune to see him turn away towards his closet, without speaking to me, or to the noblemen or gentlemen who stood near me; which was indeed, very distressing, as I knew his Majesty's usual condescension, on other occasions, induced him to say something to every individual.

Soon after his Majesty had retired, Lord Robert Bertie returned from him, and acquainted me with his royal pleasure, which was, a refusal of the Book. I immediately asked Lord Robert Bertie if he would do me the favour to write down the words of his Majesty's message, that no misrepresentation might appear? His lordship replied, that I must observe, they were his Majesty's words, and not his; and that it would be improper to write them. Therefore, my presuming to write down his Majesty's words, who only heard them from his lordship, would be still more improper. At the same time, for the sake of truth, I think it necessary for me to say, that though it was a direct refusal of your Book, it was not couched in such approbrious terms as the news papers stated it.

I feel it my duty, Sir, to acquaint you with these particulars, that through you the liages may get at the right information. The matter being personal with his Majesty, makes it of a nature too delicate for an individual, circum-

stanced

financed as I said, to give advice upon. I wish his Majesty's servants had taken the refusal of your Book upon themselves. Behind it would have been more becoming to their situations, more friendly to the King, and more constitutional in them so to have done so. If they determined, in their own minds, to refuse your Book, they might have held out to the public that my letter to Lord North was too strongly worded, and that the DECLARATIONS and RESOLUTIONS themselves were much stronger; and with such like excuses have kept the real sentiments of the people of Scotland from their royal master's knowledge and consideration. But this affair carries quite another face upon it. It looks as if the King's servants did not chuse to refuse your Book in their own persons—but rather that the King, as it were, should have the appearance of being his own minister in it. Otherwise, how can any man account for the council sitting upon my letter to Lord North, and your DECLARATIONS and RESOLUTIONS addressed to the King, and the first minister, afterwards directing me to present it at the Levee?

According to my ideas of supporting monarchy, in this country, with any degree of faithfulness and prudence, the King's servants ought always to take upon themselves unpopular or dubious counsels, and only let their royal master's name, or person, appear in such measures as may probably tend to concilliate the affections of the people.

I have received no message, as yet, from his Royal Highness the Prince of Wales, but I have reason to expect that honour every day, as Lord Southampton said in his answer to me, "when I have an opportunity I will lay your letter before him."

Enclosed I send you the original letters from Lords North and Southampton, in their lordships own hands, and under the seals of their noble families.* I shall take care of your Book, addressed to the King, till you instruct me what to do with it. It is a great pity that a collection of DECLARATIONS and RESOLUTIONS, so truly characteristic of the ancient spirit and independence of the kingdom of Scotland, and on which the various artists in Edinburgh have spared no cost or pains to embellish and ornament for his Majesty's library, should be thrown away in this manner. I hope some other means

* These letters appeared in the Journal on the 11th and 20th of September last.

may yet be suggested to prevail on his Majesty to receive them: For, I am sure, if his Majesty was only once to peruse those DECLARATIONS and RESOLUTIONS thoroughly, and consider their warm and honest expressions of loyalty to his person and family, he would ever after know how to value the integrity and firmness of the Scotch Whigs, and look upon their attachment and allegiance as the brightest jewels in his crown.

Whatever opinion may be entertained on this subject by the people of Edinburgh, as the case is quite new and very delicate, it may be prudent to take the sense of the people of Glasgow, and the West country along with you, if you should determine on any other mode of offering your DECLARATIONS and RESOLUTIONS again to his Majesty.

I am, SIR,

With the greatest respect and esteem,

your most obedient,

and humble servant,

London, OCT. 2, 1781.

G. GORDON.

Copy of a Letter written by Lord George Gordon to Lord Southampton, Groom of the Stole to his Royal Highness the Prince of Wales, dated Welbeck-Street, September 3, 1781.

My LORD,

"The Committee of Correspondence for the Protestant Interest at Edinburgh, have done me the honour to intrust to my care a very valuable Book, to be delivered to his Royal Highness the Prince of Wales, entitled,

Scotland's Opposition to the Popish Bill, containing the Declarations and Resolutions of the General Assembly of the Church of Scotland—and the different Provincial Synods—Presbyteries—Associate Presbyteries—Kirk Sessions—Associate Sessions—Counties—Cities—Royal Boroughs—Boroughs—Towns—Parishes—Incorporations—and Societies throughout Scotland.

"I think it right to send this information to your Lordship, that you may acquaint the Prince of Wales I have a Book of such consequence to deliver into his Royal Highness's own hands; and that I humbly wait his Royal High-

ness's

nese's pleasure, to know when and where I shall have the honour of presenting it to him? My wish is at the same time that I do, my duty towards the people of Scotland, to comply with all the forms and ceremonies of his Royal Highness's establishment in approaching the Heir Apparent, of the House of Hanover, on a public subject of the deepest political consideration.

I have the honour to be, &c.

AMINADAM THATSTONET G. GORDON.

" P. S. I have had the honour to receive great civilities from your Lordship both in London and at Paris, and I have not forgot them. I have always looked up to your Lordship as a man of good understanding and integrity, as well as of the most agreeable and refined manners. I believe the public also, in general, think your Lordship well qualified for the high and important office of first lord in the establishment of his Royal Highness the Prince of Wales; and I have no doubt but your Lordship will use the utmost of your abilities in guarding the Heir Apparent of the House of Hanover, against those principles and practices which we, in Scotland, could not put up with even under our own, ancient, hereditary, and royal family of the house of Stuart—from whose loins your Lordship is descended.

" Permit me to assure your Lordship, I do not mention your royal descent as any blamish: on the contrary, I think it very noble. But I wish indeed to remind your Lordship, in a serious manner, that, we *Protestants*, whose ancient families have been so closely related, allied, and attached to the royal house of Stuart in former times of dangerous politics, have the discerning eyes of the true Protestant people throughout Europe, and America, most steadily fixed upon us at this present moment. Therefore, our advice and conduct (as faithful friends to the House of Hanover, being Protestants) ought to be exemplary decided in support of reformation and revolution principles."

Lord Southampton's Answer to Lord George Gordon.

My LORD,

" His Royal Highness is out of town at present: when I have an opportunity I will lay your letter before him.

" I beg

I beg leave to apprise your Lordship, that the Prince of Wales (not having a court) gives no audience.

Yours the honour to be, &c.
24th. 6. 1701. SOUTHAMPTON.

To the Editors of the PROTESTANT MAGAZINE.

Gentlemen, I have with pleasure perused the four first numbers of your instructive miscellany, and sincerely wish success to a work so well calculated, to rouse the attention of this *latter-day* generation of Protestants. If, thro' the divine blessing, it shall prove in any degree instrumental in exciting those who have power and influence, to exert themselves in procuring a repeal of the act, lately passed in favour of the Papists in your part of the united Kingdoms, posterity will have reason to thank the promoters of your publication, for attending, before it was too late, to the best interests of Britons, civil and religious.

But, whatever may be in the word of Providence, with regard to an event, so much to be wished for, by every friend to the British constitution, and so ardently prayed for, by every true Protestant, on both sides the Tweed, the PROTESTANT MAGAZINE, cannot fail to be generally useful, by diffusing among all ranks of Britons, that species of knowledge which is most advantageous to mankind, both in a present and future state. As ignorance has uniformly been the mother of superstition, learning the sciences and a knowledge of the rights of mankind, have been the parents and the children of Protestant reformation. The surest method, therefore, to prevent a return of that worse than Egyptian darkness, which once overspread all Europe, and enabled tyrants both civil and ecclesiastical, to keep even Britons themselves in worse than Egyptian bondage, is to be frequently trimming the lamps of Learning and Liberty, that the true Protestant lights of reason and revelation, may, by the blessing of God, continue to shine in these lands, till that awful day, when the Sun itself shall be turned into darkness, at the presence of the eternal Son of Righteousness, and the glory of his coming.

Of

Of all the improvements in modern literature, none have in my opinion, been of more general utility, in diffusing knowledge among all ranks, whether of a civil, religious, or scientific nature, than such periodical publications as yours. By the variety of the different subjects discussed in them, those who have not leisure to consult the fables of antiquity, are equally entertained and instructed, at those intervals of leisure, which even the most industrious will have occasionally at times: By their cheapness, the most penurious are enabled to purchase: By the brevity and novelty of most of their essays, the most indolent are excited to read, and the most thoughtless, to employ their imagination, in enlarging upon useful hints occasionally thrown out; and by the regularity of their periodical appearance, the public curiosity is in general kept awake. Besides these advantages, the opportunity that they afford to those, who perhaps, never before took up the quill, to address the public, upon subjects of general importance, through such easy channels, is of itself, no small public benefit, as no person can even attempt to entertain or instruct the public, without contributing to his own improvement at the same time, whether his essay is answered with success or not.

If such are the advantages of periodical publications in general, those of the *PROTESTANT MAGAZINE*, which comprehends all the above in common with others, and has this additional advantage of being expressly calculated for exciting the attention of its readers to their best interest, both in a present and future state, must be still greater: provided you continue to intermingle among those important topics, such entertaining and even humorous strictures, as may attract the attention of the *Gallies* of the age, who otherwise would "care for none of these things."

There is also, another class of readers, abundantly numerous, I believe, in your overgrown city, whose attention it would be well worth while to attract, by serving up at least one dish in each monthly course, suited to their taste and relish. The class I mean, comprehends, I am afraid, the majority of your people in high life, who, though they may be as *careless* as the proconsul of Achaia, about matters of religion, (which, they are apt to consider with him, as merely a dispute about words and names) are nevertheless keen advocates for civil liberty, and the rights of mankind, *Magna Charta*, and the *British constitution*. To catch the attention and patronage of these gentlemen, I am apt to think

think is the only chance the Protestant Association have, for obtaining the long wished for repeal of the Popish bill: and to do this effectually, your only plan is, to allot a part of your excellent miscellany, to the discussion of these important topics. If your ingenious correspondents will, for a little, leave ransacking the annals of antiquity, for arguments against popery, and turn their attention to the present state of things amongst ourselves; by considering the proneness of mankind in all ages, to fly from one extreme to another; from the present prevailing vice of *infidelity*, to downright *superstition*; by shewing, that the designs of ministry in granting the late favours to Papists, have been intended more against our *civil*, than our *religious* rights; and by pointing out the inseparable connection between civil and religious liberty; between Protestant principles and the preservation of the British constitution. I am persuaded, if they handle these subjects in the manner in which they naturally present themselves, and with that spirit and energy, which every friend of freedom feels upon such topics, before the Protestant petition shall be again presented to parliament; the number of its parliamentary supporters will be increased so much, that I would hardly despair of even a *Burke*, a *Fox*, or a *Wilkes*, following the example of that disinterested patriot, Sir *George Saville*, and, (professing their conviction, that the *smallest* encouragement of Popery, must endanger our civil liberties,) moving for a repeal of that very act, they have hitherto so zealously supported.

To attain so important an object, I would recommend it to you, to publish, and to your correspondents to study: the excellent and animated speech delivered in the house of commons, on Wednesday the 7th of June 1780, in favour of the Protestant petition, by that public spirited and independant patriot, Mr. *Alderman Bull*; who with a noble and undaunted courage and intrepidity, stood forth the advocate of the Protestant cause, at that critical period when, by the hellish machinations of popish incendiaries, it was brought to the lowest stage of obloquy and disgrace. If I thought you could have the smallest difficulty in procuring a copy, of that excellent piece of reasoning, I would inclose one; but as that is hardly possible, I shall only add, that the speech ought to be gotten by heart, by every British Protestant, and taught to generations yet unborn, by every member of the Association; as it contains in fact, the *essence* of all the arguments that ought to be urged against the Popish bill, by any Protestant,

tenant, when disputing upon the subject with an Infidel, a
Deist, or a British Papist.

Persuaded, therefore, that you will readily lend your aid,
once more to disperse far and wide, that concise and conclu-
sive piece of reasoning, and give a corner to their hints at
your convenience, in your useful publication, I need hardly
add, that you will thereby oblige thousands in both king-
doms, besides.

Gentlemen,

Your sincere well wisher,

Edinburgh, Oct. 17th 1781.

SCOTO BRITANNUS.

To the Editors of the PROTESTANT MAGAZINE.

Gentlemen,

PERMIT me to offer a solution of the seeming contra-
diction that appears in the account of the vision at St.
Paul's conversion, Acts ix. 7. and xxii. 9. as requested by
your correspondent, "*An humble Enquirer after Truth.*"

Commentators are greatly divided in their opinions of
these passages; it is not necessary to mention the several dif-
ferent ways they endeavour to reconcile them.

It is said in the 8th verse of chap. 9th, that St. Paul,
when he was got up, and had opened his eyes, saw no man;
by which expression is plainly meant, that he was incapable
of seeing. In the preceding verse, the companions of Paul
are in like manner said to see no man, which words, by pa-
rity of construction, should seem to signify, not only that
they did not see our Saviour, but that they were unable to
see any thing; for when the words are the same, so should
the interpretation, if the connection does not plainly require
a limitation more in one place than the other. Now if see-
ing no man be considered as a general expression, for not
seeing at all, hearing a voice may be interpreted with much
the same latitude, as expressing only in the general, that
they heard, leaving it quite undetermined, not only whose
voice it was, that they heard, but in what manner they
heard it, whether distinctly or indistinctly. The words of
the 7th verse of the 9th chapter, being thus understood in
a general sense, the words of the 9th verse of the 22d chap-

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ter,

ter, are to be considered as more precise and determinate. The men saw the light, that is, very clearly and distinctly, but did not hear the voice of him that spoke to Paul; that is, in the same exact and distinct manner. But by interpreting seeing no man, incapable of seeing, a new difficulty occurs, for here it is asserted, they did see the light. But that is easily removed. As St. Paul and his companions were proceeding on their journey, on a sudden they were surrounded with an amazing light: this the men very clearly saw, but it was so bright and strong, that it overpowered their eyes, and they continued deprived of sight, till the vision was over. Their hearing, however, they in some measure retained, yet through the disorder and confusion of mind they were in, but very imperfectly, and not so as to be able to distinguish who spoke, and what was said.

Sept. 2, 1781.

H. F.

To the Editors of the **PROTESTANT MAGAZINE.**

Gentlemen,

IN consequence of your favour of the 15th instant, I beg leave to address myself, through the channel of your much admired miscellany, to the Ladies and Gentlemen who honour the Protestant Magazine with their patronage and support.

I am, Gentlemen,

With the utmost respect,

Your humble servant,

Nov. 20.

THE OBSERVER.

To the numerous and respectable Subscribers to the Protestant Magazine.

Ladies and Gentlemen,

IT is with the greatest pleasure I embrace this opportunity of addressing myself to so truly respectable a body as the subscribers to the Protestant Magazine.

In such an age as this, when dissipation, folly, and wickedness, are necessary ingredients to constitute the fine gentleman,

tleman, and the lady of fashion, what a lasting honor it reflects upon those, who fear not the frowns of their fashionable dissipated friends, but render a generous support to every laudable attempt to extend a perfect knowledge of the Protestant Religion, and prevent the dangers arising from a propagation of the errors of Popery.

From a sincere wish to render my mite towards so glorious an end, I shall, with the permission of the Editors, furnish the Protestant Magazine, monthly, with a few select pieces, calculated to inform, at the same time with a pleasing variety to entertain. But as it will be impossible for me to proceed in an engagement of that nature, without the assistance of the ingenious and learned, I take this method of soliciting their support and patronage, which will enable me (with the permission of the Gentlemen Editors) to present you with an entertaining variety of matter.

In hopes, and fervent wishes, that this work may, by the blessing of Almighty GOD, be of service in the cause of true Protestantism,

I beg leave to subscribe myself,

Ladies and Gentlemen,

Your truly devoted,

And most obedient humble servant,

THE OBSERVER.

N. B. All Letters, Essays, &c. addressed to the Observer, and sent to the Printer, will be duly acknowledged.

For the PROTESTANT MAGAZINE.

To judicious STUDENTS in DIVINITY, on NATURAL
and MORAL INABILITY.

AS the distinction between *natural* and *moral* INABILITY is of great importance in Divinity, and for want of attending to it, many are drawn into the *Arminian* scheme on the one hand, and deny the necessity of efficacious grace, while others run into what we may call the *Pseudo-calvinistic* scheme,

scheme, and deny the propriety of those exhortations and invitations which abound in Scripture, on the other hand it may not be foreign to the design of your Magazine, to afford a place to the following:

Illustrations of the Nature and Difference between Natural

Ability and Inability, and Moral Ability and Inability, both good and bad.

Natural Inability **Moral Inability**

Arises from some obstacle or want of inclination of the will, and is not the proper subject of praise or blame. Consists in the opposition or want of inclination of the will, and may be either commendable or blamable.

Examples. **Examples.**

Cain cou'd NOT have kill'd Abel, if Abel had been much stronger than Cain, and aware of Cain's wicked design. Cain cou'd NOT have kill'd Abel, if he had feared God and loved his brother.

Cain's grandson, Had, cou'd NOT have killed Abel, if he was but five or six years old; however, he might be of the very same temper with his grandfather. Cain's wife cou'd NOT have killed Abel, if she was a good woman and a loving sister.

Joseph cou'd NOT have pulled down the temple of Dagon, had he been in the place of Samson. Samson, in his worst frame of mind, cou'd NOT have acted by Dalilah as Joseph did by Potipher's wife.

The woman, 2 K. vi. 29. cou'd NOT kill her neighbour's son and eat him, when he was hid, and she cou'd not find him. Had the woman mention'd in 2 K. vi. 29. been a very affectionate mother, she cou'd NOT have killed her own son in a time of plenty, as she did in a time of famine.

Natural

Natural Inability.

Hazael cou'd NOT bite
another's **Heels**, if he
had not been suffer'd to en-
ter his chamber.

Moral Inability.

If a **detestable** assassin
had been waiting on Ben-
hadad in Hazael's stead, he
cou'd NOT have smother'd
him as Hazael did.

Whereas, when the ambi-
tions **Hazael** was certify'd,
that, in case of his master's
death, he should surely be-
come a great king himself,
he cou'd NOT resist the
temptation of killing him.

A **furious** **hardened** crim-
inal cou'd NOT shoot the
Judge in open Court, if he
had no pistol, or vice-hand-
cuff'd.

A **truly penitent** criminal
cou'd NOT shoot the Judge
in open Court, while he
was pronouncing sentence of
death.

Joseph cou'd NOT rejoice
in **Joseph's** exaltation in E-
gypt before he heard of it,
and while he thought **Joseph**
was dead.

Penipher's wife cou'd NOT
rejoice in **Joseph's** exaltation,
if she continued under the
influence of her revengeful
temper.

A **Leopard** CANNOT change
his spot, nor cou'd an
Esau change his skin,
if he was ever so desirous
of it.

A sinner wholly under the
power of a carnal mind,
which is enmity against God,
CANNOT learn to serve him,
because he never is truly de-
sirous of it.

A man that **hates** God,
CANNOT rejoice in seeing
him glorified; nor can a
man that **loves** God, rejoice
in seeing him dishonoured.

A man that **hates** God,
CANNOT love his image;
CANNOT fall in with the
gospel plan of salvation, &c.

They that are of the tem-
per of their father, the devil,
CANNOT hear **CHRIST's**
words. John, viii. 42, 43, 44.

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It is easy for the weakest capacity to discern the difference between these manners, or different kinds of inability—no it is very evident that *moral inability* may be as great, and as certainly connected with its consequences, as that which is merely *natural*;—but it is equally evident, that it cannot properly be considered as any excuse, from complying either with the commands of the law or the invitations of the gospel. Were things always represented in this light, sinners would appear at once wholly helpless, and wholly inexcusable.

Northampton, Oct. 17, 1781.

Extract from Scotland's Opposition to the Popish Bill.

[Continued from Page 193]

SYNOD OF PERTH AND STIRLING.

Perth, October 21, 1771.

THE Synod of Perth and Stirling, having read an act passed last Session of Parliament for relieving his Majesty's subjects professing the Popish religion in England, Wales, and Berwick upon Tweed, from certain penalties and disabilities imposed on them by an act made in the reign of King William III. entitled, *An act for the further preventing the growth of Popery*; Having also reason to believe, that a motion will be made, in the next session of Parliament, to grant to persons professing the same religion in Scotland, a like relief from the penalties to which they are by law subjected, took this matter under their serious and deliberate consideration; and judging, it to be of deep concern, as affecting the interests of the Protestant religion, of good morals, and civil liberty, (interests which are and ought to be dear to the members of the church of Scotland, to our Protestant brethren of all denominations, and to the friends of our happy civil constitution) think it incumbent on them, as office-bearers in an extensive province of this national church, to express their apprehensions of the dangerous tendency and pernicious effects of such a repeal of the penalties of law against Papists, and such a toleration of the public exercise and public teaching of the Romish religion as is granted by the said statute.

The Synod are very far from grudging the liberty enjoyed by all his Majesty's loyal subjects professing the Protestant religion, though dissenting from the established church, of
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openly avowing their faith, and worshipping God according to their consciences. They esteem this a privilege to which they are entitled, and rejoice in their full possession of it. But, viewing the Popish religion in the same light in which it has ever been viewed by this church since the reformation, as in its principles and spirit, subversive of every other system of faith and mode of worship, and also dangerous to the civil as well as religious liberties of mankind, they must disapprove of every measure which tends to promote the growth of so hurtful a superstition. The history of this nation furnishes many examples of its pernicious influence, so well known that they need not be particularly specified. The Synod ought not, and cannot forget, the imminent danger to which our religion and civil rights were exposed by Popish bigotry, under the reign of the last James, and will ever remember, with gratitude, our deliverance from that danger by the glorious revolution. They also venerate the piety and wisdom of the legislators of both kingdoms, in the provision made after that memorable era for preventing the growth of Popery. Not only the spirit of that religion, and the bold efforts made by its votaries before the Revolution, to deprive us of our religion and liberties, but also two rebellions since that period in favour of the excluded popish family, supported by the zeal and arms of Roman Catholics, vindicate the necessity of that provision.

Notwithstanding the restraints laid upon the Popish clergy by the penalties of law, they have been, and now are, numerous and active; and, in many parts of Scotland, the zealous endeavour of Protestant ministers, missionaries and catechists, have not been able to prevent their making proselytes, and keeping thousands of the people in the fetters of superstition; if then, under these restraints, their zeal has effectuated so much, what would have been their success if they had been permitted to teach their religion, to celebrate its rites, and to practise all their arts of delusion, in an open and public manner? It is true, that the meetings of Roman Catholics, for the exercise of their religion, in a private way, have been connived at by government; and the synods are far from wishing to see the penalties of law executed against them with severity; they rather rejoice in that mildness of administration which only restrains from open insult and barefaced violation of the laws. That this restraint is the chief hardship to which those of the Romish church in Scotland have been subjected, merely for their religion, will not be denied. The

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synod judge this restraint reasonable and necessary: and that relief from it, in the ample form in which it is now granted to the Roman Catholics in England, if extended to Scotland, would, from the state of the Highlands and Islands, and many other circumstances, be in a peculiar manner injurious to the interests of the Protestant religion, and civil liberty, in this part of the united kingdoms. They observe, with much concern, that this relief and indulgence, would greatly obstruct the laudable efforts of the Incorporated Society for Propagating Christian Knowledge, and also his Majesty's pious purpose in his annual donation of 1000*l.* sterling, for spreading the knowledge of true religion and the principles of loyalty in the Highlands and Islands. And this statute, with the apprehended extension of it to Scotland, appears to the synod as an evil of the most formidable aspect, inasmuch, as it gives free access and liberty to Jesuits (who have been convicted of holding principles subversive of the most sacred obligations, moral and religious, and, on account of these principles, and corresponding practices, expelled even from Roman Catholic kingdoms) to diffuse the poison of their detestable tenets in this Protestants and free state.

The synod, therefore, considering the relief now granted to Papists in England, as hurtful to true religion, to good morals, and to civil liberty, find themselves obliged to declare their disapprobation of it, and their resolution to concur with the Honourable Society for Propagating Christian Knowledge, and with their brethren in other synods and judicatories of this church, in opposing, by all prudent and constitutional methods, the extension of it to Roman Catholics in Scotland; and they appoint a committee of their number to correspond with the said Society, and with other synods, in order to concert measures for the said purpose. They also authorise and appoint their moderator, with the advice of said committee, to call a meeting of synod *pro re nata*, at such time and place as the committee shall direct, (of which meeting an advertisement in the Edinburgh news-papers, shall be deemed a sufficient intimation) to consult farther concerning this matter.

PROVINCIAL SYNOD OF ANGUS AND MEARNS.

Montrose, October 27, 1778.

THE synod having seen and considered an act passed in the last session of the parliament of Great Britain, entitled, "An
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act for relieving his Majesty's subjects professing the Popish religion, from certain penalties and disabilities imposed on them by an act made in the 11th and 12th years of the reign of K. William III. entitled, "an act for the further preventing the growth of Popery;" and having reason to believe, that a bill will be brought into parliament, next session, in order to have the said act extended to Scotland; and being apprehensive, that many and great dangers will arise to the Protestant interest, and civil liberty in general, and to our happy constitution in church and state, from such procedure; they therefore judge it incumbent on them, as office-bearers in an extensive and very populous province of this part of the united kingdom, to take every prudent and constitutional measure to express their dissatisfaction with such procedure, and to endeavour to prevent the extension of so dangerous a law, to this part of the kingdom of Great Britain. And, for that effect, they hereby appoint a committee of their number to correspond with other synods on this subject, and empower and appoint their moderator, with the advice of this committee, or a majority of them, to call a *pro re nata* meeting of synod, at such time and place as the said moderator and committee, or majority of them shall think fit, (of which meeting, an advertisement in the Edinburgh news-papers shall be deemed a sufficient intimation to all the members) in order to concert such measures as the synod shall think best, for preventing the extension of said law to Scotland: And appoint this resolution of synod to be published in the Edinburgh Courant and Mercury.

Extracted by

JA. ADAMSON, *Clk. Syn.*

PROVINCIAL SYNOD OF GALLOWAY.

Newtonstuart, October 28, 1778.

THE provincial synod of Galloway being met and constituted by prayer, and considering that the act of parliament passed last session, respecting the Roman Catholics, gives them a degree of toleration that was denied the Protestant Dissenters in England and Ireland, upon their application for relief from the penal statutes in force against them. This instance of apparent partiality in favours of Popery, gives them much concern; and it is their opinion, that, if a similar act in favours of Popery, is extended to Scotland, while the Dissenters

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continue

continue to be disregarded in England and Ireland, this will encrease their uneasiness and dissatisfaction: The synod, therefore, unanimously agree to publish these their sentiments in the public news-papers, and to send a copy to the Commission of the General Assembly of this church, praying them to regulate their conduct accordingly.

Extracted by

RO. WALKER, Syn. Clk.

THE SYNOD OF LOTHIAN AND TWEEDALE.

Edinburgh, November 11, 1778.

WHEREAS an alarm has been spread, not only within the bounds of this synod, but through the whole country, of the danger to which our most important interests would be exposed, should the laws against Popery be repealed. And whereas many apprehend, that, in consequence of the late act of the 18th of George III, repealing the penal statutes of the 11th and 12th of the reign of K. William, popish bishops and priests are thereby authorised to say mass publicly, and to take every other method of disseminating their dangerous tenets in England: And, more particularly, that such effects of this repeal may extend to those who were of the order of Jesuits, whose principles even Roman Catholic states have deemed pernicious.

While others are of opinion, that the above mentioned repeal has no other effect, than to set aside the severe penalties contained in the said act of William III. and to grant to persons professing the Popish religion, certain civil privileges therein mentioned.

Amidst these various sentiments, the synod, while they declare their firm adherence to the principles of liberty and the rights of private judgment: that they have no intention to interfere with the legislator in matters of civil right, and do by no means wish that any person should be deprived of his inheritance, or subjected to civil penalties for conscience sake, they, at the same time, express their hopes, that if such repeal shall be extended to this part of the united kingdom, the wisdom and attention of the legislator will make effectual provision, under proper functions, to prevent all the dangers that are apprehended from that repeal.

Pro.

PROVINCIAL SYNOD OF ROSS.

November 25. 1778.

THE provincial synod of Ross, taking to their serious consideration the late act of parliament, allowing Roman Catholics the free and public exercise of their religion in South Britain, and having cause to apprehend that a bill may be brought into parliament for extending the same privileges to Papists in North Britain, judge it their duty to testify against granting such indulgence to the avowed enemies of the reformed religion, and authorising them publicly to exercise the idolatrous worship of the Popish mass, which is highly provoking to Almighty God, "who will not give his glory to another, nor his praise to graven images." They particularly testify against allowing Popish bishops, priests, friars, and all such public or private teachers, to corrupt and pervert the minds of youth, with principles subversive of the Protestant reformed religion, and of true liberty, civil and religious, as happily established in these kingdoms. Though the synod abhor all persecution for conscience sake, yet they cannot but dread the consequences of opening so wide a door for the encouragement and propagation of Popery: and, therefore, they do unanimously concur with the different synods of this church, who have already, or may hereafter signify their disapprobation of that measure. The synod declare their unshaken loyalty to his Majesty's person, family, and government, and their attachment to the present happy constitution in church and state, and will continue to make it their constant study to inculcate the same principles upon those under their charge. They cannot, however, help observing, with regret, the alarms and jealousies excited in the minds of their people by the above act: And should it be extended to Scotland, the synod are apprehensive that their further endeavours to instill the principles of loyalty and submission to government, shall not be attended with the usual and wished for success, as the countenance of the legislative authority to the increase of Popery, would deprive them of one of the most forcible arguments for inculcating those duties. The synod appointed a committee to correspond with other synods on this important subject, and ordered the above declaration of their sentiments to be published in the Edinburgh news-papers,

*Extracted by*ANGUS BETHUNE, *Clk. p. t.*

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PROTESTANT INTEREST IN EDINBURGH.

Edinburgh, Dec. 1, 1778.

A Number of friends to the Protestant interest, met here this day to consider of the proposed repeal of the statutes at present in force in Scotland against Popery. They were unanimously of opinion, that the repeal of these statutes is in every view equally inexpedient and unconstitutional. *The free toleration of Popish Bishops, Priests, Jesuits, Teachers of youth and other public Professors of the Roman Catholic religion, and conferring on them the same civil privileges with Protestant subjects, of purchasing and succeeding to landed property, (all which is the express intendment of said repeal; it would not only promote the speedy growth of a most intolerant and antichristian religion; but must ere long endanger, perhaps totally subvert, the happy constitution in church and state, which though now indeed enjoyed as we would fondly hope in full security, was at first acquired, and has been since maintained, by many a bloody struggle with despotic persecuting Papists. They therefore resolved to take every legal and prudent measure in their power, for preventing any such innovation of our law, with respect to Popery.—And as there is reason to believe that the British legislator, is in a great degree unacquainted with the general sentiments of the inhabitants of Scotland, upon this subject, it is hoped these will, before it is too late, be expressed with becoming concern for our dearest rights, by dutiful and loyal addresses to the Throne, and explicit and spirited remonstrances to both Houses of Parliament; and these from every corner of the land. Addressing and remonstrating are chiefly incumbent on communities and bodies politic, such as Royal Burroughs, inferior Corporations, and Universities; but every individual subject of a free government has the same privilege, and, if it should be necessary, that privilege then becomes the duty of every true friend to his king and country.*

—*Deus hæc fortasse benigna,*

Reducet in sedum vice.—

MA.

MAGISTRATES, TOWN-COUNCIL, &c. OF SELKIRK.

SEIKIRK TOWN COUNCIL

Selkirk, December 8, 1778.

THE Magistrates, town-council, and deacons of several incorporations within this burgh, in council met; and being informed that a bill is intended to be brought into parliament for a repeal of the laws against Roman Catholics, and considering that such repeal would be attended with fatal and dangerous consequences to the Protestant religion, the laws now in force being the only security against the base and perfidious designs and machinations of Jesuitical priests: Therefore they unanimously resolve and agree, not only to use every legal method to oppose such bill, and to request their representative in parliament to oppose the same: but also to contribute with other burghs or societies, for defraying the expence of opposing the bill through its different stages in parliament.

(Signed) MICHAEL BROAD, }
THOMAS CURRER, } Bailies,

Extracted from the council-book, by

AND. HENDERSON. *Clk.*

THE INHABITANTS OF NAIRN.

Nairn, December 29, 1778.

AT a meeting of the inhabitants of the borough of Nairn, who being firmly attached to the present constitution, and to the Protestant interest, are greatly alarmed at the report of a bill, intended speedily to be brought into Parliament, for rescinding the penal laws now in force against Papists, whose known principles are destructive to the civil and religious rights of mankind; and considering these penal laws are the strongest barriers against the growth of Popery and superstition, they unanimously came to a resolution to oppose the said Bill's passing into a law, by every legal and constitutional method, and to concur with all societies who are of the same sentiments with them.

Signed in name and by appointment of said meeting,

ROBERT FORBES, *preses.*
(To be continued.)

MAGISTRATES' TOWN HALL, 1770.
P O E T R Y.
S E L E C T

For the PROTESTANT MAGAZINE.

CHRISTIAN CONTENTMENT.

PAR. II. 6, 7.

THIS is the art I want to learn,

To live by faith and pray;

To leave with Jesus each concern;

And cast on him my care.

Content with what he judges best,

Since Jesus orders all;

And never anxiously dissent,

Whatever may befall.

To him I'd go in time of need,

And tell him ev'ry want:

Nor fear, if it be good indeed,

But he my wish will grant.

I ask because 'tis his command,

But still to him submit;

Since he much better understands

What will for me be fit.

My will I'd gladly bow to his,

And on his love rely;

That what my folly asks amiss,

He kindly will deny.

In all he does I'd acquiesce,

While faith his hand beholds;

Thankful for all he gives, nor less,

For all that he with-holds.

Thus

Thus shou'd my life be truly blest,
My heart be kept in peace,
And Heaven be on the earth possesst,
Till time with me shall cease.

The CHRISTIAN'S REST.

NOW my soul has found a rest,
Now the tedious search is o'er,
Gather'd to my Saviour's breast,
Never may I wander more.

Longer than enough I try'd
Solid peace elsewhere to find,
But could not be satisfy'd,
It was feeding on the wind.

Lying vanities begone;
Fool was I to hear your call;
Happiness is here alone,
Jesus Christ is all in all.

Jesus is my love, my light,
He my life, my portion he,
May my soul in him delight,
May his soul delight in me.

Let my heart be closely knit
To my dearest Lord alone,
O! let nothing sever it,
Lord unite it with thy own.

Nothing would I wish beside
More experience of his love,
Hore to live to him that dy'd,
Then to live with him above.

J. R. j.

The

THE CONVERSION of St. PAUL.

AN HYMN.

WHEN Saul of old, with impious zeal,
Pursued the Christians and their God,
From land to land enrag'd he goes;
But Jesus meets him on the road.

Heaven opens, and celestial light
Pours a bright deluge all around;
Breaks on his head the flood, and strikes
The trembling sinner to the ground.

When strait a wond'rous voice is heard:
"Saul! Saul! why persecuting me?"
"Who art thou, Lord?" the wretch replies;
And Jesus answers, "I am He—"

"That Jesus I, whose wounded breast
"In ev'ry holy martyr mourns:
"Forbear: he madly lifts his foot
"Against the pointed goad who spurns."

Confounded and disarm'd he lies;
And to the heavenly voice relin'd:
For with the voice, a power divine
Had reach'd his heart, and chang'd his mind.

"What would'st thou, O! much injur'd Lord!
"Command; I'm ready to obey;
"To do, or suffer—Here I am;
"Thy pleasure, awful Vision, say!"

Lord, with like power, this day arrest
Each sinner in th' assembly here:
Descend, and let the force once more
Of heavenly light and grace appear!

We tremble when we view our crimes;
How great our guilt! how vast the sum!
Oh! change our hearts, forgive our sins;
Come, Jesus; mighty Saviour, come.

FULL ACCOUNT
 OF THE
 TRIAL,
 OF
 THE RIGHT HONOURABLE
 LORD GEORGE. GORDON,
 PRESIDENT OF THE
 PROTESTANT ASSOCIATION,
 FOR
 HIGH TREASON,
*In the COURT of KING'S BENCH,
 Westminster, on Monday the 6th of February, 1781.*

LONDON:

Printed by R. DENHAM, No. 20, Primrose Hill, Salisbury Square.

M, DCC, LXXXI.

THE FULL ACCOUNT

OF THE

T. R. I. A. I.

THE RIGHT HONOURABLE

LORD GEORGE GORDON

PRESIDENT OF THE

PROTESTANT ASSOCIATION

0231...1320

HIGH TREASON

IN THE COURT OF KING'S BENCH

Witnessed, on the day of the 10th of February, 1821.

LONDON:

Printed by J. G. & J. H. B. at the Press of J. G. & J. H. B.

1821.

FULL ACCOUNT
OF THE
TRIAL, &c,

THE Right Hon. Lord GEORGE GORDON was apprehended on Friday June the 9th, 1780, by a Warrant under the hand of one of his Majesty's principal Secretaries of State, and was the same day committed a close prisoner to the Tower.

The following is a copy of his Commitment, together with the orders issued to the Warders and Keepers, who had the care of his Lordship's person.

Copy of the Commitment,

“ These are, in his Majesty's name, to authorise and require you, to receive into your custody, the body of the Right Honourable George Gordon, Esq; commonly called Lord George Gordon, herewith sent you for High Treason; and you are to keep him safe and close, until he shall

shall be delivered by due course of law. And for so doing, this shall be your warrant.

Given at Whitehall, the 9th of June, 1780,

To the Lieutenant of the
Tower of London, or
his Deputy.

STORMONT,
HILLSBOROUGH."

Copy of the Orders to the Gaoler and Warders.

" 1st. The Warders appointed to keep a close prisoner, shall not presume to leave him for a moment alone, either night or day, or to change their duty with other Warders, but by order of the Constable, Lieutenant, Deputy-Lieutenant, or Major of the Tower.

" 2d. There must be no pen, ink, or paper, brought into the prisoner, nor he suffered to use any, or receive any paper, or books of any kind, until they are examined by some one of the officers above-mentioned.

" 3d. They are to permit no person to have admittance into the room he is confined in, or to speak to him, nor any cloaths, linen, or woollen, or any thing whatsoever, to be carried out or brought in to the prisoner, until they are examined by the Warders before the Gentleman Gaoler, who are carefully to see that no arms, money, or writing, whatsoever, be concealed in them: if any such are found, a report to be immediately made of it, as also of any other thing that may happen extraordinary, to such of the Tower officers as shall at that time command within the Tower.

" 4th. The Warders must not suffer the prisoner to walk in any other apartment of the house, or to come out of his room; and if any person or persons shall attempt to speak to the prisoner, either at the window, or any other way, the Warders shall immediately call the guard to apprehend them, until further orders from the officer commanding in the Tower.

" 5th. If the Gentleman Gaoler shall neglect to see the prisoner, either when he locks up at night, or when he unlocks in the morning, the Warders shall be obliged to make a report of such neglect, to such of the Tower officers as shall then command in the Tower.

" 6th. The Warders therefore, with the Gentleman Gaoler, are every night and morning to examine all parts of the prisoner's room, to see that no alterations are made at the windows or door, or locks, or bolts within, or bars

bars forced, or walls broken down, or any thing else attempted, that might favour an escape, or look like a correspondence abroad; of all which they shall immediately give notice to the officer commanding in the Tower."

On the first day of Michaelmas Term, 1780, his Lordship applied to the Court of King's Bench by Petition, founded upon the Habeas Corpus Act, to be either tried or let at liberty. A few days after, in the same Term, the following Indictment was presented to the Gentlemen Grand Jurors for the county of Middlesex, who returned it into the Court of King's Bench, a *True Bill*,

Copy of the Indictment.

(MIDDLESEX.) "THE Jurors for our Lord the King, upon their oath present, that George Gordon, late of the parish of St. Mary le Bone, otherwise Marybone, in the county of Middlesex, Esq; commonly called Lord George Gordon, being a subject of our said Sovereign Lord George the third, by the Grace of God of Great Britain, France, and Ireland, King, defender of the faith, &c. not having the fear of GOD before his eyes, nor weighing the duty of his allegiance, but being moved and seduced by the instigation of the Devil, and entirely withdrawing the love, and true and due obedience which every subject of our said Sovereign Lord the King, should, and of right ought to bear towards our said present Sovereign Lord the King, and wickedly devising and intending to disturb the peace and public tranquillity of this kingdom, on the second day of June, in the twentieth year of the reign of our said Sovereign Lord the now King, at the parish of St. Margaret within the Liberty of Westminster in the said county of Middlesex, unlawfully, maliciously, and traiterously did compass, imagine, and intend to raise and levy war, insurrection, and rebellion, against our said Lord the King within this Kingdom of Great Britain, and to fulfil and bring to effect the said traitorous compassings, imaginations, and intentions of him the said George Gordon. He the said George Gordon afterwards (that is to say) on the second day of June, in the twentieth year aforesaid, with force and arms, &c. at the said parish of St. Margaret, within the Liberty of Westminster, in the said county of Middlesex, with a great multitude of persons, whose names

names are at present unknown to the Jurors aforesaid; to a great number, to wit, to the number of five hundred persons and upwards, armed and arrayed in a warlike manner (that is to say) with colours flying, and with swords, clubs, bludgeons, staves, and other weapons, as well offensive as defensive, being then and there unlawfully, maliciously, and traiterously assembled and gathered together against our said present Sovereign Lord the King, most wickedly, maliciously, and traiterously, did ordain, prepare, and levy public war against our said Lord the King, his supreme and undoubted Lord, contrary to the duty of his allegiance, against the peace of our said Lord the King, his crown and dignity, and also against the form of the statute in such case made and provided. And the Jurors aforesaid, upon their oath aforesaid, further present, that the said George Gordon, being a subject of our sovereign Lord George the third, by the grace of GOD of Great Britain, France, and Ireland, King, defender of the faith, &c. not having the fear of GOD before his eyes, but being moved and seduced by the instigation of the Devil, and intirely withdrawing the love, and true and due obedience which every subject of our said Sovereign Lord the King should, and of right ought, to bear towards our said present Sovereign Lord the King, and wickedly devising and intending to disturb the peace and public tranquillity of this kingdom. Afterwards, to wit, on the said second day of June, in the twentieth year of the reign of our said Sovereign Lord the now King, and on divers other days and times, between that day and the tenth day of the said month of June, at the said parish of St. Margaret, within the Liberty of Westminster, in the said county of Middlesex, unlawfully, maliciously, and traiterously, did compass, imagine, and intend to raise and levy war, insurrection, and rebellion, against our said Lord the King, within this kingdom of Great Britain, and to fulfil and bring to effect the said last-mentioned traitorous compassings, imaginations, and intentions, of him the said George Gordon. He the said George Gordon, on the said second day of June, in the twentieth year aforesaid, and on divers other days and times between that day and the tenth day of the same month of June, with force and arms, &c. at the said parish of St. Margaret, within the Liberty of Westminster, in the said county of Middlesex, with a great multitude of persons, whose names are at present

present unknown to the Jurors aforesaid, to a great number, to wit, to the number of five hundred persons and upwards, armed and arrayed in a warlike manner (that is to say) with colours flying, and with swords, clubs, bludgeons, staves, and other weapons, as well offensive as defensive, being then and there unlawfully, maliciously, and traiterously assembled, and gathered together, against our said present Sovereign Lord the King, most wickedly, maliciously, and traiterously did ordain, prepare, and levy public war against our said Lord the King, his supreme and undoubted Lord, contrary to the duty of his allegiance against the peace of our said Lord the King, his crown and dignity; and also against the form of the statute in such case made and provided."

The Bill of Indictment was found upon the following evidence:

1. Mr. *Chamberlane*, Solicitor to the Treasury, produced a paper, signed "G. Gordon," which had been given to a man, by way of certificate, of his being a Protestant, to prevent his house from being destroyed by the rioters. He swore that he had seen Lord Gordon's writing, and did believe that this letter was written by him.

2. *A Shabby-looking Man*, (name unknown) swore, that he heard Lord Gordon say publicly, at a meeting at Coachmaker's Hall, that the King had forfeited his crown, and therefore they had a right to take up arms to recover their religious liberties.

3. Mr. *Bowen*, a Clergyman, swore, that he heard Lord George Gordon (*out of the house*) say to the people, they must be firm, and stand by him, for that the Scotch did not obtain their religious liberty till they had pulled down the mass-houses; and that he came a second time, and declared to the people that Alderman Bull and Alderman Sawbridge were violent against their Petition.

4. *Ray*, or *M-Ray*, (an Irish chairman) swore, that he heard Lord George Gordon say, the Petition should be granted, or else—. On being asked, What else? He answered, *else! else!*—He was dismissed.

5. Mr. Justice *Wright* swore, that his house was destroyed by the rioters, but could not say whether at the instigation of Lord George Gordon or not.

6. *Jealous*, *Parrat*, and *M-Manus*, (three of Sir John Fielding's runners) swore, that they saw Lord George Gordon in St. George's Fields, with a great number of people

people round him, and that he remained there some time, but could not say how long.

On Wednesday, Jan. 25, 1781, by virtue of a *Habeas Corpus*, directed to the Lieutenant of the Tower, upon the motion of Mr. Attorney General, Lord George Gordon was brought up to the Bar of the Court of King's Bench, about nine o'clock in the forenoon, in order to his arraignment. He was dressed in a black velvet suit, and, as usual, his hair without curls or powder. His Lordship was attended by his Grace the Duke of Gordon, Lord William Gordon, Lieutenant Colonel Woodford, and several other noble personages. The Lieutenant of the Tower, four Yeomen of the guard, a body of foot guards, and a large number of peace officers, attended the noble prisoner.

Previous to the Indictment being read, his Lordship remarked, that besides the learned Council he had the happiness to have assigned him by virtue of the Statute (Mr. Kenyon and Mr. Erskine), he considered himself under that wise and benevolent maxim of the laws of England, which reminds the Judges that they are Counsel for the prisoner: an office which their Lordship's humanity would incline them to adopt, and in the discharge of which he was assured of every benefit that he could wish from their impartial justice. That he desired to be informed if the Court could give him intelligence how his trial, which he had earnestly desired from the moment he was committed, had been delayed so long; which he feared, independent of the necessary inconveniences, had given space for prejudices to operate, and the minds of the publick to be influenced against him. He then suggested an apprehension, that endeavours might have been used to prejudice his cause, in a quarter which he trusted would ever be inaccessible to such attempts.

Lord Mansfield informed the prisoner, on some expressions which had been used by him in this part of his speech, that his suggestion was not such as to be intitled to an answer: but that the Court declared, they knew in this, as in every other instance, nothing that did not come before them judicially. Why his Lordship was not tried under a Special Commission, they could not inform him, this being between the Prosecutor and Defendant, while the duty of the Court was neither to accelerate or delay a trial.

Lord

Lord George then said, he perceived by the statute, that had given him the inspection of the names of the pannel, that no less than 169 had been returned by the Sheriff, instead of that number which the law required, whereby he was put to great difficulty, and uncertainty of the characters, connections, and sentiments, of such a number of persons, so widely dispersed in and about this extensive metropolis; some of whom he understood to be Papists, therefore highly unsuitable to be of the Jury, when his conduct, as he conceived, in maintenance of the Protestant cause, had eventually brought him to a trial, in which his property, life, honour, and reputation, together with that of his family, must depend on the verdict. That no precedent of a pannel any thing near so numerous, was to be found, unless that in the case of Hensley, in the year 1756, and then it appeared an extraordinary deviation from the reasonable number which equal subject usage have established between the prosecutor and defendant; yet the present pannel exceeds that by 50, it being then only 119.

The Court acquainted him, that in point of timing this objection, it ought rather to be offered when the pannel would be before them, after issue joined, and before the Jury were sworn; then the objections, if offered to the whole array, and the challenges, whether peremptory or special, to particular Jurors, would be taken duly into consideration, according to Law. When after a few other objections made by the prisoner in point of law, and over-ruled by the Court, the Indictment was read by the Clerk of the Court, and the prisoner pleaded, Not Guilty, and put himself on trial by God and his Country.

A rule was taken, by consent, for trial on Monday the 5th of February.

After which the prisoner was remanded.

On Monday, Feb. 5, 1781, about eight o'clock in the morning, his Lordship was conveyed from the Tower to Westminster Hall, attended by several of the Nobility, his Lordship's family, and about 500 private Gentlemen, in carriages.

As soon as the Court was opened, and the prisoner set to the Bar, the Jurors returned by the Sheriff were called into Court.

William Atwick, of Portman-square, Esq; *rejected as a Juror, not being a freeholder of the county of Middlesex.*

William Feast, of the City Road, Esq; and brewer, *excused on account of illness.*

Roger Griffin, of Islington Road, Esq; *challenged by the prisoner.*

John Dawes, of Islington, Esq; and stock-broker, *challenged by the prisoner.*

Nathaniel Clackson, of Islington, Esq; *challenged by the prisoner.*

Thomas Saunders, of Highgate, Esq; *not a freeholder.*

James King, of Mortimer-street, Esq. *not a freeholder.*

Henry Horace Hayes, of Percy-street, Esq. *excused by consent both of the Counsel for the Crown and the Prisoner.*

John Peter Blaquire, of Hampstead, Esq; and stock-broker, *challenged by the prisoner.*

Robert Vincent, of Hampstead, Esq; and brewer, *challenged by the crown.*

THOMAS COLLINS, of Berner-street, Esq. and surveyor, *sworn.*

Thomas Parry, of Berner-street, Esq; *not a freeholder.*

Henry de la Mayne, of Berner-street, Esq; and wine-merchant, *not a freeholder.*

HENRY HASTINGS, of Queen Ann-street, Esq; *sworn.*

James Calvert, of Old-street, Esq; and vinegar-merchant, *challenged by the prisoner.*

John Horsley, of Haberdasher's Walk, Esq; *challenged by the prisoner.*

George Friend, of St. James's-walk, Clerkenwell, Esq; and dyer, *not a freeholder.*

John Marshall, of Holywell-street, Esq; and brewer, *challenged by the prisoner.*

Thomas

Thomas Proctor, of Holywell-street, Esq; and brewer, *challenged by the prisoner.*

Richard Barker, of Caroline-street, Esq; *not a freeholder.*

William Harrison, of Lamb's Conduit-street, Esq; *not a freeholder.*

Matthew Carrett, of Hatton-street, Esq; and merchant, *not a freeholder.*

Thomas Brown, of Arundel-street, Esq; *challenged by the prisoner.*

Thomas Bray, of Bedford-street, Esq; *challenged by the prisoner.*

EDWARD HULSE, of Harley-street, Esq; *sworn.*

Thomas Abmuty, of Queen-street, Esq; *not a freeholder.*

Barrington Buggin, of Harpur-street, merchant, *not a freeholder.*

EDWARD POMFRET, of New North-street, wine merchant, *sworn.*

Joseph Spackman, of Hackney, Esq; *not a freeholder.*

GEDELIAH GATFIELD, of Hackney, Esq; *sworn.*

Robert Mackey, of Hackney, Esq. *challenged by the crown.*

JOSEPH PICKLES, of Homerton, Esq; *sworn.*

Cecil Pitt, of Doleston, Esq. *not a freeholder.*

Peter Mestaer, of Bethnal-Green, Esq. and ship builder, *challenged by the prisoner.*

Charles Digby, the younger, of Mile End Road, Esq. *challenged by the prisoner.*

Thomas Sayer, of Bow, Esq; *not a freeholder.*

EDWARD GORDON, of Bromley, Esq. and distiller, *sworn.*

John Milward, of Bromley, Esq; and distiller, *challenged by the prisoner.*

William Daling, of Bromley, Esq; *challenged by the crown.*

John Perry, of Blackwall, Esq; and ship builder,
challenged by the prisoner.

Joseph Hankey, of Blackwall, Esq; and ship builder,
challenged by the prisoner.

Arthur Shakespear, of Church-street, Stepney, Esq;
and rope-maker, *challenged by the prisoner.*

Robert Buttery, of White Chappel, Esq. and corn
chandler, *challenged by the crown.*

Thomas Flight, of Hackney, Esq; *challenged by the
crown.*

MARMADUKE PEACOCK, of Hackney, Esq;
sworn.

Nathaniel Paul, of Clapton, Esq; *not a freeholder.*

FRANCIS DEGAN, of Hammer-smith, Esq; *sworn.*

James Scott, of Hammer-smith, Esq; *challenged by
the crown.*

SIMON LE SAGE, of Hammer-smith, Esq. and
silver-smith, *sworn.*

Stephen Pitt, of Kensington, Esq; *challenged by the
prisoner.*

Robert Lathrapp, of Kensington, Esq; *not a free-
holder.*

Thomas Ayliffe, of Kensington, Esq; *not a freeholder.*

ROBERT ARMITAGE, of Kensington, Esq.
sworn.

James Trimmer, the younger, of Old Brentford,
Esq; and brick-maker, *challenged by the pri-
soner.*

Thomas Bramley, of Acton, Esq; *challenged by the
prisoner.*

John Bullock, of Kensington, Esq; *not a freeholder.*

Thomas Moore, of Kensington, Esq; *not a freeholder.*

Edward Ellicott, of Hornsey, Esq; and watch-
maker, *challenged by the prisoner.*

Henry Adkins, of Lambs Conduit-street, carpenter,
not a freeholder.

Robert Walford, of St. James's Walk, Clerken-
well, brewer, *not a freeholder.*

Joseph

Joseph Manwaring, of Islington, Gentleman, *challenged by the crown.* ✓

JOHN RIX, of White Chappel, distiller, *sworn.*

Edward Bond, of Golden Lane, Esq. and brewer.

John Hole, of Islington, Esq. and surgeon.

James Wardell, of Finchley, Esq.

William Franks, of Percy-street, Esq. and builder.

William Farrer, of Great Charlotte Street, Esq.

Lovelace Hercy, of Newman-street, Esq. and banker.

John Grant, of Berner's-street, Esq.

Philip Stevens, of the same, Esq.

Thomas Lockwood, of Edward-street, Esq.

George Birch, of Mortimer-street, Esq. and banker.

Charles William Cox, of Bainbrigg-street, Esq. and brewer.

John Frere, of Bedford Row, Esq.

Alexander Scott, of Great James-street, Esq.

Samuel Bonham, of Hatton-street, Esq. and merchant.

John Weston, of the same, Esq; and tallow-chandler.

Richard Neale Badcock, of the same, Esq.

Charles Berners, of Great Russel-street, Esq.

Robert Dynely, of Bloomsbury-square, Esq.

Henry Mason, of Charlotte-street, Esq; and brewer.

Peter Ducane, of Red Lion-square, Esq.

Edward Lambert, of the same, Esq. wine merchant.

John Kingston, of Queen-square, Esq.

Nicholas Mariffall, of East-street, Esq.

Goodson Vines, of Bedford Row, Esq.

Samuel Hawkins, of Lemon-street, Esq. and surveyor.

Thomas Jordan, of the same, Esq. and brewer.

Daniel Stacey, of Homerton, Esq. and brewer.

John Biggs, of Clapton, Esq.

John Lefevre, of Bow, Esq. and distiller.

George Hodgson, of Bromley, Esq. and distiller.

George Crosby, of Buckle-street, Esq. and brewer.

Thomas Gibson, of Hackney, Esq.

Michael

Michael Impey, of Hammer-smith, Esq.
 John Scott, of Fulham, Esq. and brick-maker.
 Alexander Weatherstone, of Chiswick, Esq.
 Robert Berry, of the same, Esq.
 William Reynolds, of the same, Esq.
 John Henderson, of Hendon, Esq.
 Peter Hamond, of the same, Esq. and brewer.
 Josiah Atkinson, of Kensington, Esq.
 Thomas Sleorgan, of Ealing, Esq.
 John Barrett, of Fulham, Esq. and wax-chandler.
 Caleb Jeacock, of High-street, St. Giles's, baker.
 John Robinson, of Clerkenwell Green, farrier.
 James Esdaile, of Bunhill Row, Gent. and accou-
 trement maker.
 Thomas Baskerfield, of Holborn, oilman.
 Joseph Garth, of Great Queen-street, coach-maker.
 Peter Crawford, of Cold Bath Fields, colourman.
 George Roadley, of White Cross-street, dyer.
 Thomas Moore, of Chiswell-street, Esq. and hosier.
 Thomas Lamb, of the same, buckram stiffner.
 Eardley Norton, of St. John-street, watch-maker.
 David Dean, of the same, cheesemonger.
 Thomas Milward, of the same, Gent. and corn-
 chandler.
 John Day, of Islington Road, brewer.
 Rivers Dickinson, of St. John-street, brewer.
 John Pullen, of Surton-street, Gent.
 Francis Peter Mallet, of Clerkenwell Close, cabi-
 net-maker.
 Thomas Saunders, of Highgate, Esq.
 George Power, of Colney Hatch, Esq.
 Thomas Gildart, of Finchley, Esq.
 Samuel Tovey, of Great Queen-street, coach-maker.
 Henry Blandford, of Drury-lane, cheesemonger.
 Thomas Park, of Holborn, tallow-chandler.
 Thomas Bentley, of the same, brewer.
 Richard Welch, of the same, grocer.
 Samuel Braithwaite, of Holborn, upholder.
 John Hanson, of the same, grocer.

John Jukes, of the same japanner.
 William Fasson, of the same, pewterer.
 Edward Paul, of the same hofier.
 John Colman, of Gray's Inn Passage, fish-monger.
 Thomas Druce, of Chancery-lane, stationer.
 Richard Jupp, of the King's Road, surveyor.
 John Gorham, of the same, bricklayer.
 Richard Green, of Red Lion-street, tallow-
 chandler.
 John Hayne, of Bedford Row, Esq.
 Evan Jones, of Eyre-street, Gentleman.
 Edmund Prideux, of Hatton-street, watchmaker.
 William Jones, of the same, Gent. and haberdasher.
 John Perry, of Leather-lane, tinsmith.
 Nicholas Gainsford, of Charles-street, cheese-mon-
 ger.
 Solomon Hudson, of Great Titchfield-street, cur-
 rier.
 Thomas Hawes, of Percy-street, Esq.
 Robert Mendham, of Highgate, Esq.
 Thomas Bromwich, of the same, Esq. and paper
 seller.
 John Croutchfield of the same, Esq. and colourman.
 Kempe Bridges, of Kentish Town, Esq. and lace-
 man.
 James Colhoun, of Castle-street, Esq.
 John Devall, of Portland-street, Esq. and mason.
 Benjamin Crompton, of Paddington, Gent. and
 paper seller.
 George Vaughn, of the Strand, laceman.
 Thomas Ruddle, of Great Russel-street, Gent. and
 stock-broker.
 Thomas Prior, of the same, bricklayer.
 Richard Mewkes, of Bloomsbury-square, Esq; and
 brewer.
 Henry Busby, of Hart-street, Esq.
 William Huges, of Holborn, watch-maker.
 Thomas Herne, of the same, linen-draper.
 Daniel Marshall, of Hyde-street, plumber.

Thomas

Thomas Tozer, of Eagle-street, Gent.
 Abraham Ogier, of Clapton, Esq. and stock-broker.
 William Brooksby, of Homerton, Gent.
 Henry Sandford, of Stoke Newington, brewer.
 Joseph Harrison, of St. Catherine's, Esq.
 John Jones, of the same, Esq.
 Christopher Kempster, of Chelsea, distiller.
 Edward Anderson, of the same mason.

THOMAS SAINSBURY, Esq. }
 WILLIAM CRICHTON, Esq. } *Sheriff.*

The **JURY.**

THOMAS COLLINS,	EDWARD GORDON,
HENRY HASTINGS,	MARMADUKE PEACOCK,
EDWARD HULSE,	FRANCIS DEGON,
EDWARD POMFRET,	SIMON LE SAGE,
GEDELIAH GATFIELD,	ROBERT ARMITAGE,
JOSEPH PICKLES,	JOHN RIX.

Mr. NORTON.

MAY it please your Lordship, and you, Gentlemen of the Jury, the noble prisoner at the bar, George Gordon Esq. commonly called Lord George Gordon, stands indicted of high treason, in intending to levy war against his present Majesty, within the kingdom of Great Britain; and Gentlemen the indictment further states, that the prisoner to effect this traiterous intention, did, on the 2d of June last, and at divers other times, between that day and the 10th of the same month, at the parish of St. Margaret's within the liberty of Westminster, in this county, with a great multitude of persons armed and arrayed in a warlike manner, with weapons offensive and defensive, and with colours flying; being then and there unlawfully and traiterously assembled, most wickedly, maliciously, and traiterously did prepare and levy public war against the peace of our sovereign Lord the King, contrary to the duty of his allegiance against the peace of our said Lord the King, his crown and dignity, and against the statute, in such case made and provided.

To

For this indictment, the prisoner has pleaded that he is not guilty, and hath put himself upon his trial; we who are of counsel for the crown shall call our witnesses in support of the prosecution; and if the evidence shall prove the charge to your satisfaction, then it will be your duty, under the direction of the court, to find the prisoner guilty.

MR. ATTORNEY-GENERAL.

MAY it please your Lordship, and you Gentlemen of the Jury, I am also of counsel in support of this prosecution against the prisoner at the bar, which imputes to him a crime in the highest class of offences known to the law of this country—that of High Treason; and the particular species of high treason you find, from the opening of the indictment is levying war against the King within his realm.

The offence of levying war against the King within the statute of the 25th of Edward the Third, is of two sorts, the one directly and immediately against the person of the King, the other, called constructive levying of war, is against the majesty of the King, as a great and numerous infraction of the people to effect by force an alteration of the established law of the country, the redress of national grievances, or the reformation of evils, real or imaginary, in which the insurgents have no particular or special interest.

It is of the latter kind of levying war with which the prisoner at the bar stands accused by this indictment.

You, Gentlemen, who reside in this country, are not strangers to the occasion of this prosecution—In the latter end of the year 1778, an act of parliament passed to repeal certain provisions affecting the Roman Catholics in this country, contained in an act of parliament made in the eleventh and twelfth year of the reign of King William the Third. The particular provisions which it was the object of this act to repeal were these: By the statute of King William every Popish priest, exercising any part of his function in this kingdom, was liable to perpetual imprisonment; every person of the Popish religion keeping a school, or taking upon himself the education, government, or boarding of youth, was liable to the same punishment. And by another part of this act, Roman Catholics were rendered incapable of inheriting or taking by devise or limitation any estates from their parents or others, unless they should take oaths and subscribe a declaration, which by their religion they could not conscientiously

tionally do, and their estates were to go immediately over to their next of kin being protestants, and them and their families left to starve. There was another provision too which made them incapable of taking an estate by purchase.

This act containing such severe penalties could only be justified by the necessity of the case, for the salvation of the state and our religion. It is the height of severity to punish men for serving God in their own way, or employing themselves in one of the most important duties to society; the education of youth; that men shall for these reasons alone be doomed to a leathsome prison for their lives, and to the perpetual society of the most profligate and wretched of mankind, is cruel and horrid. The other part of the act was extremely severe in depriving a man of his birthright and inheritance.

The history of the times indeed does not furnish any proof of the necessity nor afford an apology for the hardship of these provisions; an account of the commencement and progress of the act is given by a very learned divine, who was at that time a member of the House of Peers, Bishop Burnet. It originated in party faction, in opposition to the court at that time. The bill was brought into the House of Commons that the court party might reject it, and draw upon themselves the odium of a measure in favour of the Catholics, for those that brought in the bill did not mean it to pass; they were disappointed in their view, for the court party made no opposition to it. They then wished to drop it, but they could not; upon which Bishop Burnet says they added very severe and unreasonable clauses to the bill, and sent it up to the House of Lords, in hopes that that House would reject it; in this they were disappointed too, for the House of Lords did not reject the bill, but suffered it to pass with the severe penalties and punishments I have related. It is too much, in my opinion, for any party or faction to stake upon their malice the liberties and fortunes of others.

The Catholics submitted to this law; they expected no doubt, that Parliament would relieve hardships imposed upon them by these provisions, and administer redress. They made no application, and indeed the penalties and punishments appeared to every body so extremely harsh and severe, that very few prosecutions were carried on upon this act: in my own time I only remember one, which was against a person for saying mass in a house somewhere about Wapping;

Wapping: he was convicted, and of course doomed by the properties of this act to perpetual imprisonment. But the Roman Catholics were still liable to private extortionary demands, which they yielded to, to avoid either prosecution, or that they might have the liberty of enjoying what had long been in their families, and was descended to them as their birth-right.

This law remained in the statute book (and though seldom put in execution, was sufficient to occasion perpetual alarms) till the year 1778, when an act of Parliament was brought into the House of Commons to relieve his Majesty's Roman Catholic subjects against the particular provisions I have stated. The propriety and justice of that measure, the circumstances attending it pretty plainly evince.

The bill was brought in by a member of the House of Commons, distinguished for his love of the civil rights of mankind, and for his firm and zealous attachment to the Protestant religion, and who besides possesses every publick and private virtue that can make the citizen and the man—I mean Sir George Savile. It passed through the House of Commons with almost unanimity: the opposition made to it from some, were not to the principle of the bill, but that it did not go far enough in the redress; it should, in the opinion of those, have been extended to other penalties; for I must inform you, that in the time of passing the act of King William, the Roman Catholics stood by law excluded from any share in government, from any office of trust, civil or military, and the priests of that religion performing any part of their functions as priests, or keeping of schools, or educating youth, stood liable to many pecuniary penalties, and in some instances, temporary imprisonments. This was their situation, at the time when these additional penalties and punishments were inflicted upon them. This repeal was not absolute, and extending to all affected by the statute of King William, but was conditional, and constrained to those who should take an oath, established by that act, of the strongest assurance of their loyalty and affection to the government, and an abjuration in direct terms, of every pretender to the crown and government of this kingdom, and also a positive renunciation of any authority of the see of Rome, in civil or temporal matters, within this kingdom.

None could receive the benefit of this repeal, who did not give the public that pledge

Upon the passing of this act, many of the Roman Catholics of the first characters and fortunes in the kingdom, and others of all descriptions, came in, and gave the security to government, under the sanction of an oath, which the act required; no person at that time seemed dissatisfied; but in the winter following it was supposed that a bill should be brought into Parliament, to take off some penalties which were inflicted by the laws of Scotland upon the Roman Catholics of that country: and in the beginning of February were received from Edinburgh, and published in every paper, accounts of the most violent insurrection in that country, to put a stop to that measure. It appeared from these accounts, that upon the 2d of February, an insurrection happened in the city of Edinburgh; that two Roman Catholic chapels had been attacked and set on fire; that the houses of the Roman Catholics there, in different parts of the town, were attacked, ransacked, and demolished; that the utmost exertions of the civil magistrate, assisted by some of the fencibles, could not suppress the tumult; nor until the provost of the city gave assurances in the most publick manner, that the scheme was dropped, and no act of Parliament would be applied for, respecting the Roman Catholics of Scotland, could any check be given to the violence and outrages committing to the destruction of many innocent men. This put an end to an attempt to obtain an act of Parliament, conceived by some gentlemen of distinction of that country, to be a very salutary, proper, and just measure. I take notice of this insurrection in Scotland, because when I come to state to you the conduct of the prisoner at the bar, it will be found to be a very material circumstance.

Things remained for some time quiet in this country, but an Association was formed, called the Protestant Association, every one of you, Gentleman, have heard of it, and where pains were taken to create a belief that the repeal of the statute of King William would be attended with immediate danger to the state, and to the protestant religion; upon that ground it seems a petition was determined upon, and if they apprehended danger, they did right to petition; it is the inherent right of the subject to petition Parliament; and whenever they imagine a case proper for the consideration of Parliament, they do right to bring it before them; and I believe this petition was at one time intended to have been presented in a legal, constitutional, and orderly manner.

You

You will find, for I shall give you the general outline of the business before I state the particular conduct of the prisoner, that upon the 2d of June, in consequence of publick advertisements published in the news papers, and posted up at the corners of streets, and of hand bills distributed, there was collected together in St. George's Fields, a multitude of people, or more properly, a very large army; I believe consisting (the particulars we may hear from the witnesses) of many thousands—twenty, thirty, or forty thousand—under the pretext of presenting a petition to Parliament. Though it is the birth-right of the subject to present a petition to Parliament, yet the petitioners are not to dictate to Parliament, or take from Parliament their deliberation and judgement upon the subject; that would tend directly to the dissolution of the constitution, and the subversion of government.

This body of men were arranged, according to the direction of the advertisement, into three or four divisions; the London to the right, the Scotch division to the left, and the Westminster to one part, and the Southwark division in another; one division, consisting of many many thousands, marched over London Bridge, through the city, down the Strand, and so to the House of Commons, with colours flying, distinguished by blue cockades, and making a march as regular as an army trained to it; they had bagpipes, which belonged, I fancy to the Scotch division; in this way they marched; they arrived at the House of Commons about one o'clock; and, being joined by the other divisions, took possession of all the avenues leading to the House, and of the lobby, and it was with the utmost difficulty the members got admittance into the House; some members of each House were insulted and ill treated by the populace, as examples I presume of what the rest were to expect, if the wishes of the mob were not complied with; in this situation the petition was presented, and those in the lobby were desired to withdraw. If it was a constitutional purpose they had in coming to the House, it was answered; but they would not stir, and with great riot and confusion insisted upon a repeal of the act; the cry was, A repeal! A repeal! No popery.—The civil power was in vain sent for to disperse them, they still kept possession; they besieged the House, they kept the members imprisoned. Thus they continued till between nine and ten at night, when the civil power, by the assistance of the military, were able to deliver the House of Commons from the

the disgraceful situation in which they had been in to that time, and must have been confined till they had granted, as far as they could, the prayer of this petition. As soon as the house was delivered, they ordered the business to be considered, and adjourned to the Tuesday following; but the mob, not having succeeded in their purpose, and being driven from the house in the manner I have stated, immediately betook themselves to other measures; they instantly resolved to attack the chapels of the foreign ministers, which, in every civilized country, are protected and deemed sacred from insult: some of them were apprehended, I think about thirteen, that night or the next morning. On Saturday they paraded in different parts of the town, but I do not find that much mischief was done. On the Sunday they appeared in Moorfields, they there attacked a chapel in that neighbourhood, and the houses of many Roman Catholics, situated thereabouts, and completely demolished the houses and effects of these unfortunate people. I only give in general, an account of what they did. I am convinced many of you were eye-witnesses to what I am now stating. On the Monday, the men who were taken up were examined at Sir John Fielding's: five of them were committed to Newgate: they were examined under the apprehension of a rescue from the violence that was without the door; it was with difficulty that they were conducted to Newgate by the Guards; but, as soon as they were lodged there, these people made an attack upon the house of a Mr. Rainsforth, who had been active in apprehending them, and a witness against them; they made an attack too upon the house of a Mr. Ma-berly, who had likewise been a witness; and also upon the house of Sir George Savile; and they did other injury that night. The next day, being the Tuesday when the Parliament was to meet again, all the parties of this army reassembled about the House of Commons, and there continued with great riot and confusion, with shouts for A repeal, and No Popery, till the House was obliged to adjourn. Upon this their first attack was upon the house of Mr. Hyde; the offence given by Mr. Hyde, was partly his attendance at the justices upon the Monday at the examination, but principally for his activity as a magistrate in saving the life of a member of the House of Peers, the Earl of Sandwich, who, in going to attend his duty, had been violently attacked by the mob. They ransacked and set fire to Mr. Hyde's house,

and

and burnt the furniture; and totally demolished every thing they could. In this they were accompanied with their colours, for they appeared again with their flags and with their cockades. Very large parts of the mob march'd to Newgate; they set fire to the keeper's house; they attacked the prison; and, in a very short time, they set at large all the prisoners; a place which, for its security, seemed to be equal to a prison in the centre of the earth. They afterwards attacked and demolished many houses belonging to Roman Catholics, burnt and destroyed the furniture and effects.

Upon the Wednesday they attacked and broke open the other prisons in and about this metropolis, with an exception of the Poultry Compter, and set at liberty all the prisoners; they continued their proceedings without controul or check all that night, and until some time the next morning; in that night various houses in different parts of the town were in flames at the same time; in short, nothing was expected less than general conflagration. The next day an attack was meditated upon the Bank, and I believe upon the Pay and Excise offices; happily his Majesty, by his anxious care, and extraordinary and unremitting exertions, had been able to collect together a force; all the troops within a considerable distance were brought up to the metropolis, and they gave a check to the fury of the mob: this was upon the Thursday, when they were making an attempt upon the Poultry Compter. Every person I believe is convinced, that if a stop had not been then put to the outrages, the whole of this town would have been destroyed in a very short time; for though the repeal of the bill was the pretended cause, and the Roman Catholics the object at first of their violence, that distinction would soon have vanished—the reputed papist—the friend of the papist, and all those who had not the least connection with them, if in any respect obnoxious to the mob, would have suffered. It is astonishing to me, that the whole town was not destroyed, considering the number of Roman Catholics employed in our manufactories here, and others who are doomed to the most laborious employments in this town; had they interposed in defence of their innocent brethren to preserve them from ruin, what must have been the consequence!—A bloody war must have taken place; and if an attack upon the houses of Protestants had been provoked, the whole of this town, even before the military could have arrived to our assistance,

assaults, might have been destroyed. Before the infurrection was put an end to, there appeared strong marks of the machinations of our inveterate enemies. What was the meaning of opening the prisons? What was the intent of that attack upon the national credit of the kingdom, the Bank of England? Was that upon the ground of Popery, or for the repeal of this Bill? Other circumstances concurring, leave no doubt that greater designs than at first appeared were opening to the public.

Having stated in general the outlines of the violence committed during these few days, to the eternal disgrace of this country, for it can never be wiped off, it remains for me to state to you, what share the prisoner at the bar had in them; for there can be no doubt that all persons who contributed to the perpetration of them, are as criminal as the very persons who committed the act, and more so, especially, if they are to be ascribed to their incitement and encouragement.

Gentlemen, you have now before you, as will appear upon the evidence, the author of all these violent and disgraceful proceedings, to whom the whole is to be imputed; an offender of such a description has not often appeared in a court of justice.

I have already stated to you the Protestant Association, but have not mentioned to you leaving it to this stage of the business, that the prisoner was the President of that Association. I stated to you, that I have great reason to believe, and I hope it will come out before this day is over, that there were some of that Association who meant no more than to lay their apprehensions before Parliament, willing to leave them to their consideration and judgment, intended to present their petition in the ordinary form, and in a constitutional way, attended by very few of the petitioners. But that did not square with the views of their President. Their President had been in Parliament; he had observed the sentiments of many upon the subject of this repeal; he possibly despaired of any immediate relief being given, for certainly the subject required great consideration: the circumstances, if any, to shew danger to be apprehended from the repeal of the Bill, were to be investigated.

A difficulty was thrown upon the business: this bill invited the Catholics to give a pledge of their fidelity and loyalty: this they had done upon the faith of enjoying that de-
gree

free of freedom from penalties and punishments which the
 act held out to them; there were besides other weighty con-
 siderations. But deliberate proceedings would not answer
 the purpose; the session of Parliament was near expiring; the
 prisoner at the bar advertized for a general meeting to pro-
 pose an attendance on this petition by numbers; the pro-
 posal as a general meeting, where all came that pleased
 without distinction, was immediately assented to; there are
 people who attend these places who cannot exist without the
 opportunity of plunder; the prisoner upon this declared that
 he would not present the petition unless he was attended by
 twenty thousand people. Did such an idea ever strike any
 man that meant well to the peace and tranquillity of the
 country that he would not present it without he was attended
 by twenty thousand people, and they were to be marked,
 they were to be distinguished by cockades, that he might
 know the friends of the petition or the friends to the Pro-
 testant cause. Good God! is a cockade the test of adherence
 to any good cause! every man that came there with a cockade,
 whatever his views were, was considered as a friend to the
 Protestant religion; there was no other title to admission
 into this body, but merely having cockades in their hats—
 Then he gave directions, that they should be formed into
 divisions; a general could not make a more proper disposition
 of his army; the London division was to go to the right,
 the Scotch to the left, Westminster to one part, Southwark
 to the other part; and then they were to be marched off in
 these divisions. I dare say it struck many who were there,
 that this proposal must be attended with tumult and breaches
 of the peace at the least; the very collection of so great a
 number was never made in any country without doing mis-
 chief; but to take off apprehensions of that kind, he bid
 them recollect what the Scotch had done. By their firm con-
 duct they had prevented the Bill from extending to them;
 he recommended to this body, to twenty thousand men! the
 firm conduct of the Scotch, which consisted in the most vio-
 lent insurrection and tumult that ever was known in that city,
 and in acts of violence against the Roman Catholics, who
 committed no fault, nor applied for redress, but were taken
 up as men innocently suffering, and men that ought to be
 relieved. Is it not able to take the hint? it would have
 been too much for the prisoner to have said, Gentlemen go
 and pull down all the houses of the Roman Catholics; the
 civil

civil magistrates would have interposed; but it was, Recollect what the Scotch did by their firm conduct; and he added, he did not desire them to run any danger which he was not ready to share with them, and that he would meet them there; and was ready to go to the gallows for their cause; greater encouragement could not be given to a set of men; they looked up to him as a man of education and high birth; they probably did not at that time suspect the snare he was drawing them into, when he offered and pledged himself, and that he would even go to the gallows with them in the business; he published an advertisement for a meeting of these people, and though he mentioned only twenty thousand, he had an expectation of a much larger army. The advertisement I will read to you, "Protestant Association. Whereas no hall in London can contain forty thousand men, Resolved that this Association do meet on Friday next."

Lord. Gentlemen of the jury. I observe some of you are taking notes, you are not to attend to any thing stated to you by the counsel which is afterwards proved by the witnesses.

Mr. Attorney General. I open to you from my instructions what is given me as facts, and where witnesses are put down to prove them; I am not answerable for the truth of them. God forbid that any thing I mention unsupported by proof should turn to the prejudice of the prisoner at the bar. The first resolution says, "Resolved that this Association do meet on Friday next, June the 2^d in St. George's Fields, at ten o'clock in the morning, to consider of the most prudent and respectful manner of attending their petition, which will be presented the same day to the House of Commons."

Forty thousand men to meet to consider of the most prudent and respectful manner of presenting a petition, how are they to be consulted! how is their opinion to be asked! this is a disgusting business. — Resolved, for the sake of good order and regularity, that this Association, on coming to the ground, do separate themselves into four divisions; to wit, the London division, the Westminster division, the South-west division, and the Scotch division. Resolved, that the London division do take place upon the right of the ground toward Fenchurch; the Westminster division second; the South-west division third; and the Scotch division upon the left; all wearing blue collars in their hats to distinguish themselves from the Papists, and those who approved of the late

late act in favour of Popery." So every man that did not wear a cockade in his hat was to be distinguished as a favourer of Popery and of the late act of Parliament; and that every man who would put a cockade in his hat, be his description what it might, was to be considered as a friend to this petition; in short he was to be a friend to the purposes in view. "Resolved, that the magistrates of London, Westminster, and Southwark, are requested to attend, that their presence may over-awe and controul any riotous or evil minded persons who may wish to disturb the legal and peaceable deportment of his Majesty's Protestant subjects." — Now, Gentlemen, what an insult is this upon the civil magistrates: this last paragraph adds to the mockery of the advertisement; is of a piece with the other I observed upon, in the circumstances of these people calling for a protection from the civil magistrates! against those who should disturb their legal and peaceable deportment; for God's sake, who is there that durst look in the face of forty thousand men! this army wants a protection, and calls upon the magistrates for it; but what magistrates? the London, Westminster, and Southwark; of the two first none could act but in London and in Westminster, and in Southwark I believe hardly one magistrate resided; and besides these men were out of the Borough of Southwark, so that not one of the magistrates, if called upon to keep the peace, and to protect forty thousand men, could act at all. This advertisement was evidently to disguise the real purpose and views of the meeting.

I have already stated to you the assembly the advertisement produced on the 2^d of June; the prisoner at the bar appeared at their head with his cockade; they were drawn up and under orders, I presume, from him. Upon a person's carrying a message from the prisoner to them the march began, that I have already stated to you; he received them, or came along with them, I do not know which, to the House of Commons, and there presented the petition. This body of men will appear to you to have been totally under his influence and management; the insult and violence at the House of Commons, I have already described to you, and the force used there; no persuasion whatever, no coercion could deliver the House of Commons from the situation they were in, till very late at night. He had it in his power at any moment to have done it, nay in height of the tumult stole in the lobby called to him to know whether they should quit the lobby; it was impos-

sible to have a division until the lobby was cleared, but nothing could be done without his directions; it was not safe for him to order them to stay and obstruct the proceedings of the House in plain terms; but he did that which was equivalent; he told them to be steady and persevere; that he would state to them the case; that he called for a division, that there was no doubt at all that it was against them, but if they continued in the lobby, the House could not divide; this he stated to them, not that he advised them; and then that he might not appear to have given them any directions, he left it to them to do as they pleased; it was enough to leave to them that by clearing the lobby the business would be put off, whereas they wanted it to be instantly urged on, and carried through: he was applied to over and over to desire them to go out; a word from him would have done it, and then Parliament would not have been compelled to suffer the disgrace of passing an act without examination, and without forming a judgement upon the subject.

Gentlemen, you will find that he reminded them over and over of the conduct of the Scotch; he told them the civil magistrate was sent for, but they need not regard him, for he believed he was a petitioner: that the Guards, if they came would do them no hurt; in short, by his persuasions and incitements, he kept that body at the door imprisoning the members. When the Scotch, said he, pulled down the mass-houses, they had redress. Lord Weymouth sent an assurance that the bill should not be extended to Scotland, and shall the Scotch be better than you? No language could convey more intelligible directions to these people; if they did not succeed by the force upon the House of Commons, they were to resort to the other plan; the Scotch, said he, had redress when they pulled down the mass-houses, you know what the Scotch did by their firm conduct: this he said to them, who were under his influence and command; men who would have departed if he had given them the word; who looked to him solely for instructions for their conduct; and besides he mentioned too that there was no doubt that his Majesty, when he heard of the insurrections within ten miles of London, and of their flocking up to town, would send his ministers to promise a repeal: if the prisoner and his adherents were not able to accomplish their purpose at the House, the Scotch plan he had recommended was to be adopted; they instantly flew to the chapel of the ambassadors, afterwards to the houses of the
Roman

Roman Catholics, and of those who had given obstruction to the mob. What became of the prisoner does not appear; but you will find when they re-assembled again on the Tuesday, after the violent outrages on the preceding evening, Sunday and Monday, he came to the House of Commons, with the same symbols of being their head and leader, that of a cockade, and which was a plain token of his approbation of their actions. They had all their colours flying about Palace Yard.—Without remorse without advising them to depart peaceably, without reasoning with them about the mischiefs they had done; he was led off in triumph through the city of London to the Mansion-house, and other places, by a large body; this happened upon the Tuesday. On the Wednesday he sent an advertisement to the papers of a very singular nature, to be inserted in the Thursday's papers, it did get into some papers, it is this;—" Lord George Gordon went in person to three different places, where the tumults were subsisting, to harangue the mob and exhort them to a peaceable deportment; he stood for a considerable time among parties of foot soldiers, accompanied by one of the London sheriffs, but all this was without effect, Lord George Gordon not being able to give them any assurances that the act would be repealed." This advertisement held out to the mob, that they were to look forward to some assurances; that they were to continue their depredations till some assurance should be given, and that this was the only reason why the violences were not stopped. Did he flatter himself that he should have assurance from any quarter that the bill would be repealed? He adds, several merchants requested Lord George Gordon to sign papers, that they were friends to the Protestant interest, &c.

So he states himself in his own hand-writing, that he was the person who had been, and was to be applied to, for protections; we shall shew you one of his protections granted upon the Wednesday, but nothing carries with it stronger evidence, under his own hand, that all the world looked upon him as the only person who had the government of the mob, in the depredations they were then committing; he does not say I refused them, or that I granted them, he certainly meant that others should apply in the same way for protections; it was to demonstrate that he was, and was looked upon to be the only man whose name and signature would protect them from the violence of this mob; his name did furnish a protection

testify in our case, which we shall give in evidence; he gave a protection to a person who had a Roman Catholic tenant or lodger in his house—he found his house had been threatened and applied to the prisoner for a protection—he got one, and experienced the benefit of it.

Can any body doubt, after this evidence, that the prisoner at the bar was not the author of these disturbances, and that to his encouragement, incitement, and means, they are to be ascribed? Perhaps he will tell us, he had no other object but the repeal of this bill; sure, his measure of guilt is of no ordinary size: will it be enough for him to say, I would have checked the mob in the violence of their proceedings, but I was not able to do it; that will be no excuse, if he exhorted them to begin, and look to that as the means to procure a repeal. If he has turned out upon the public, this many-headed monster, to ravage and destroy, it will be no excuse to say, I wanted to check its rage and fury; he has deliberately given birth to the outrage, and must stand by the consequences; it is just he should.

Gentlemen, if these facts are proved, lay your hands upon your hearts, and ask yourselves, whether to the prisoner, all that was done, is not to be imputed. It is not an accidental assistance, or encouragement, but he is the contriver of the whole. If you are satisfied of this, you will pronounce him guilty, and your verdict will teach the present and future ages this lesson, that no man, however exalted in rank, situation, or connection, can violate the peace, the order, the government, and the laws of his country, with impunity.

I shall, in order to prove the case, call some witnesses, not so many, I hope, as you may have seen in a list, which, by some means, has been published; it is not the object I know, of delivering lists of witnesses, that they should appear in the public newspapers, but you have seen a great many in a list of witnesses published—the necessity of putting down names will be obvious to you, for we had no power over the witnesses at the time their names were inserted: several are to the same fact, that if any, from accident, sickness, or any other cause, could not attend, others, in that list, might be called; for we cannot supply their place by witnesses not named in the list: it is therefore of necessity, that we have inserted so many witnesses to the same transaction, but I shall not trouble you with more than I think sufficient to establish the facts.

Gentlemen,

Q. I beg pardon for taking up so much of your time, but in a case of such importance and expectation, it became my duty to be as particular in the state of the facts, materially affecting the prisoner, as it is in my power to do. The Association of Protestants (as they were called) consisted of the Crown and the Prisoner. Mr. Attorney General, Mr. Solicitor General, Mr. Deane, Mr. Lee, Mr. Howarth, Mr. Dunning, Mr. Norton.

EVIDENCE for the Crown.

William Hay Jern. Examined by Mr. Solicitor General

Q. Do you know the prisoner, Lord George Gordon?

A. Yes.

Q. Do you remember seeing him at any time at Coachmakers-Hall?

A. I saw the prisoner at Coachmakers-Hall on the 7th of January, 1780.

Q. Did you see him at different times at that meeting between the 7th of January and the 2d of June, the day the multitude went to the House of Commons?

A. Five or six times, but not at that place, the Association.

Q. What Association?

A. The Association called the Protestant Association, was adjourned from place to place. It was adjourned to Greenwood's Rooms, in the Hay-market; to the Old Crown and Rolls, in Chancery-lane; to the London Tavern, in Bishopsgate-street; and to St. Margaret's-Hall, in the Borough of Southwark.

Q. Did you see the prisoner at all or at any of those places?

A. Not at all, but at most of them.

Q. Do you recollect which of them you saw him at?

A. I saw him at St. Margaret's-Hall, at Greenwood's rooms, at the Old Crown and Rolls Tavern, Chancery-lane, and at Coachmaker's-Hall.

Q. Do

Q. Do you recollect at that time any thing said by the prisoner, and if you do, mention what it was?

A. It was on the 29th of May I heard the prisoner announce to a very numerous assembly, the Hall was crowded, "That the Associated Protestants (as they were called) amounted to upwards of forty thousand in number; that on Friday the 2d of June it was resolved they should meet, at ten o'clock in the morning, in St. George's Fields, in four separate divisions or columns, arrayed or dressed in their best clothes."

Mr. Kenyon. Was it arrayed or dressed?

A. I think his words were, "to have your best clothes on, with blue cockades in your hats, as he himself should wear a blue cockade, to distinguish them from other people who were Papists or friends to Roman Catholics." His Lordship gave orders how these four different bodies should take their ground, and what Fields they should assemble in. I cannot charge my memory exactly with the positions of those four columns, but I think the London division were to go to the Field on the right of the road.

Q. Did you at all recollect the order?

A. I cannot charge my memory.

Q. Do you recollect any thing you heard said by the prisoner?

A. Not that evening; but I recollect some evening before, at the Crown and Kells, Lord George Gordon being present, his Lordship read over the preambles of certain parts of penal laws of Charles the Second, William and Mary, and George the Second. After reading those acts, he observed, "That by his Majesty's giving his assent to the Quebec law and the late act of parliament tolerating the Roman Catholics in England, his Countess had brought him to that pass or situation in which James the Second was after his abdication."

One of the Jury. Were those his Lordship's words?

A. As nearly as I can recollect. He then read his Majesty's coronation oath, and said, "It was his opinion, that his Majesty had broken that oath." He observed, that "the people in his country did not mind the matter, they spoke out, or spoke their minds freely, and avowed it to be true."

Q. Do you remember any thing else?

A. I do not recollect any thing else; these are the most emphatical

